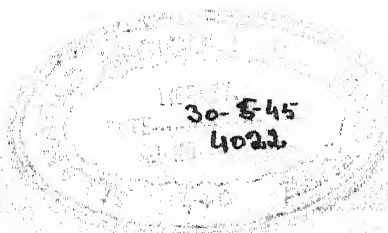


THROUGH TRAGEDY TO TRIUMPH

The World Church in the World Crisis

BY BASIL MATHEWS



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BASIL MATHEWS was born in Oxford and is a graduate of its famous University. For many years he resided in London, where he served the British missionary societies as editor, writer, and press representative. In 1924, he became Literature Secretary of the Boys' Work Division of the World's Alliance of Young Men's Christian Associations, with headquarters at Geneva, Switzerland. During his five years in this post he edited *World's Youth* and served the international missionary organizations in preparing an interpretative literature regarding the Christian movement in many parts of the world. He now divides his time between England and the United States, serving while in this country as professor at Boston University School of Theology and Andover-Newton Theological School. In 1936-37 Mr. Mathews traveled widely in India, and in 1938 visited that country again as a delegate to the Madras meeting of the International Missionary Council.

FOREWORD

THE contemporary crisis in human affairs makes it of primary importance for us to have a true and unified world outlook if we are to have any hope of finding "a happy issue out of all our afflictions." Yet the infinite complexities of the international and interracial economic and political situation elude our grasp, and any action based on a superficial simplification would be disastrous.

The fundamental moral and spiritual issues of life and death, of man's freedom and responsibility, which lie at the root of them, are neither complicated nor beyond our grasp. Today tragedy stares man in the face. The surface complexities are torn away. Life is laid bare at its deeper levels. This book is an attempt to see those underlying issues under the searching light of the Christian revelation. It tries to state them in terms clear to readers unskilled in the specialist language of psychology, philosophy, or theology.

This book was planned four years ago. Its execution, however, was set aside. One reason for that delay was that leaders of the Christian community across the world were engaged in a sustained quest for a clearer comprehension of the meaning of man in relation first to God and then to his fellow man. Milestones in that process were the world

conferences in 1937 at Oxford on Church, Community and State and at Edinburgh on Faith and Order; followed the next year by the enlarged world meeting of the International Missionary Council at Madras.

The Madras meeting was attended by a comradeship of delegates from most of the nations and races of the world. This book, written upon the high seas on the way back from that meeting, was thus strengthened in its purpose of presenting a unified world outlook and some practicable lines along which positive adventure can be made to that end.

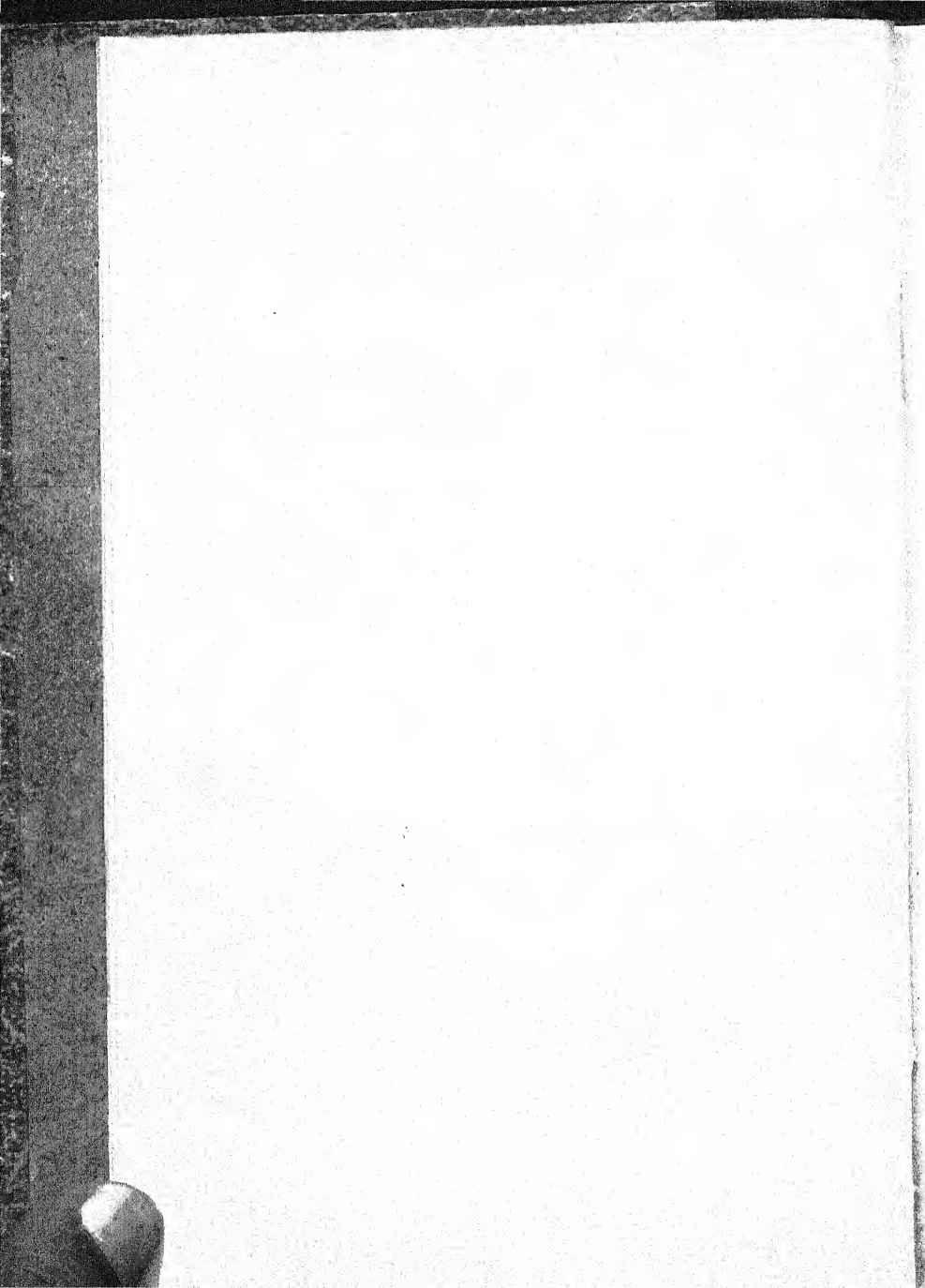
These conferences have been of inestimable value in bringing to a world focus the converging experience and conviction of the universal church. But they have done infinitely more than that. For the first time in their history, the Protestant forces of the world are beginning to see their world task as one and indivisible; and to see their separate communions as parts of the universal church, united in the common enterprise of calling the whole world to face the claims of Christ to the lordship of all its life. The insights thus gained in contact with leaders of the Christian community of all races in these world gatherings and in the preparation for them have greatly enriched the author's own thought. This book is in no sense a report of any of these conferences. The author does, however, attempt to interpret to folk eager for a unified world outlook the salient lines of thought and prayer, the planning and the will to action

along which the Eternal is clearly leading his world community. The official record of the Madras meeting is now published with an interpretative prologue under the title, *The World Mission of the Church* (New York, International Missionary Council, 1939).

The present book, as a free interpretation of the functions of the world church as mediator of the gospel in the present world crisis, has been written at the request of the missionary societies of North America and Great Britain, cooperating in the Missionary Education Movement of the United States and Canada and the United Council for Missionary Education. The substance of these chapters has been delivered, in rather longer form, in the spring of 1939 as lectures in my course as Professor of Christian World Relations at Andover-Newton Theological School and Boston University School of Theology.

BASIL MATHEWS

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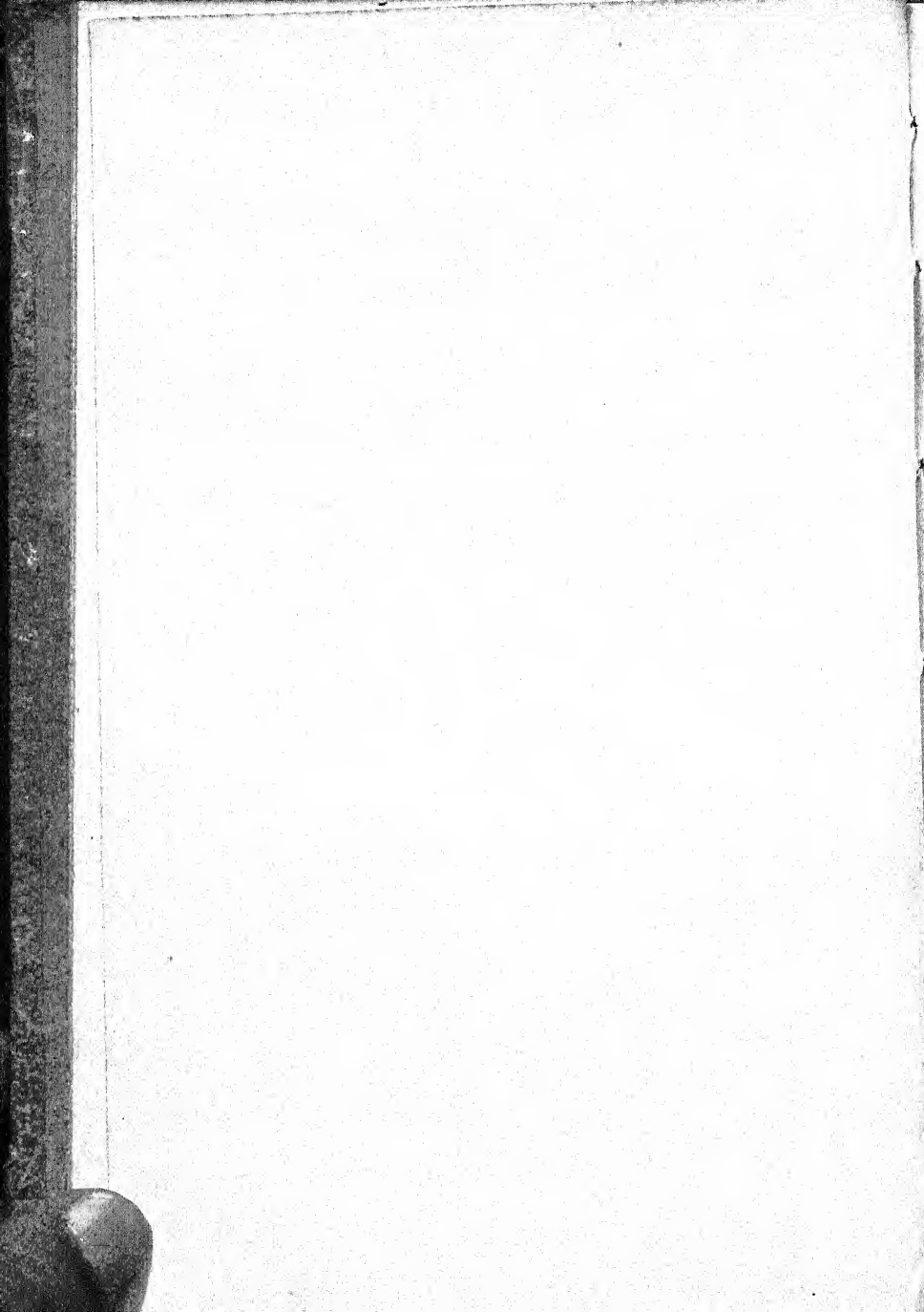


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THROUGH TRAGEDY TO TRIUMPH



CHAPTER ONE

The Eternal Now

AS I LOOKED INTO THE FACES OF CHINESE AND JAPANESE, Arab and Negro, German and Mexican, who met in Madras at the end of 1938 with other men and women of the Christian community in every race and from over sixty-nine nations and areas, I was moved to think of the present age as being, in the full sense of the word, tragic. For they had all gathered there, as followers of Jesus Christ, from almost every tortured area of the world and from peoples living under the shadow of actual or threatened calamity. And they were there after years of preparation and as the representatives of many millions to try to discover what guidance can be received from the God of history for the tragic life of today. The world church, rocked by the tempest of the world crisis, was here essaying to take its bearings from the eternal sun and stars and chart a way toward the desired goal. Yet it was not easy to see the light through those impending clouds.

The woman at the head of the Chinese delegation to this meeting of the International Missionary Council had come to Madras by air and by liner straight from steering

the girl students of the college of which she is president over a two months' flight into West China away from invading Japanese forces.

Another woman delegate from China, thrown into a trench along with some of her students and faculty by Japanese bomb explosions, had seen the school to which she has given half a lifetime burned to the ground by the retreating army of her own nation. Behind every face from that beleaguered country lay the sense of the titanic tragedy that has broken in upon the Chinese people.

Yet one asked whether an even more poignant distress did not lie in the heart of some of the Japanese delegates, caught in a dilemma that is for Christians truly tragic, a dilemma that is illustrated in issues developed later in the argument of this book. The absence of any of the Korean subjects of the Japanese Empire from the Madras meeting lent the eloquence of silence to the note of tragedy.

The British delegates had come from a land that had, while they prepared to sail to Madras, fallen under the threat of the most immediate and overwhelming destruction that any of their nation had faced in all the long centuries of its chequered history. There are no words to convey what lies behind the exclamation that Canon Barry of Westminster Abbey made to me as we walked at that time in the Abbey precincts under the arched way built by Edward the Confessor before there was even an England.

"Is it not strange," he said, "to be walking under these

arches that have been here for over a thousand years and not to know whether they will be here next month?"

The fear of physical death for one's self is really not the core of that dread of doom. The threat to the fabric of beauty and truth and goodness that is woven in a people's life is a menace to a priceless heritage to save which men would be ready to lay down their lives.

Talking at Madras with an Arab Christian from Nazareth and a missionary in Tiberias attempting a Christian approach to the Jews, the tragedy of the racial conflict in Palestine broke in upon one. And the mind swung from the Jews in Palestine to their brothers in Europe, bewildered and tortured by a sadistic fury of persecution that is being carried through with diabolical efficiency.

As I watched Dr. John R. Mott preside at Madras, I saw there a man who for a full half century has, in decade after decade, penetrated to the heart of the youth of all these countries and has everywhere strived to strengthen the younger churches and bring them into cooperative activity with those of the West. Today he faces the attack that the pagan forces of our time are making in all these nations on the very life of the universal Christian community. He sees in the resistance that they present to the transforming leaven of the kingdom of God an effort to bring to nothing all those hardly won victories of the Christian faith.

So the threat to the values that make life worth living



looms today over the world not only geographically but culturally and spiritually. For in the Americas as well as in Europe it menaces that freedom within the ordered rhythm of the human community which is the hardly won treasure beyond price. The freedom of the human spirit has never been menaced by enemies so convinced and pitiless as those who attack it today. And never in the past have the enemies of liberty and free fellowship in community possessed such powerful weapons of education and propaganda. By radio and press, by under-cover organization, and by secret emissaries they are reaching across oceans and natural frontiers; so that today every people in the world, West and East, is under either the missionary or the military pressure of the new pagan faiths. Their doctrines contradict the very heart of the Christian meaning of life.

We watch that pressure moving relentlessly forward. We feel the futility of pitting our puny force against it. Yet we see bitter anguish breaking to pieces sensitive men and women all over the world. And they seem to themselves to be helpless to preserve the precious and fragile things of life which are being ground into the mud by cold-blooded brutality. Untold suffering, physical and mental, breaks ruthlessly on folk who are innocent themselves of all action that could justly provoke penalties so appalling. New and subtle despotisms threaten to strangle liberty even in lands where men still feel themselves to be free.

This world crisis in the life of man is seen by us all, even

from our daily scanning of the news, to be full of pain and of peril. Its tragic reality comes home more poignantly when we face, as we did at Madras, the folk who are under its more immediate impact.

THE MEANING OF TRAGEDY

We dare not use a word of such superlative significance as "tragic" to describe any suffering, however agonizing or poignant, that has not within it the true elements of tragedy. Can we seek to discover what these are?

Is it not a first element in tragedy that, in Hamlet's words, "Men are themselves the author of their proper woe"? The calamity does, as Hamlet says, come from the actions of men; but the effect of it may fall upon those innocent of any complicity in that action.

A tragic calamity is the outcome of a decision which is the result of an inescapable dilemma. The torment of the dilemmas that precede choice lies in the blending of good and evil in each alternative. A man is not faced by a choice between an absolutely right or an absolutely wrong path. Indeed, often the choice is between two evils. Whichever choice a man makes must issue in waste and torment. The choice that issues in tragedy is not that which produces the greater amount of suffering or even apparent waste; it is rather the choice that spells defeat of all that is noble in the soul. Again and again there may be a struggle of will within him but the issue is determined by character. Mac-

beth, for instance, having allowed ambition to dominate him, is driven by his own character to the crime of murdering Duncan. Duncan is the victim of the tragedy. The tragedy itself lies in the defeat within the soul of Macbeth.

The inner conflict is further complicated by the clash between rival external forces. There is the inner battle within Macbeth between ambition and loyalty, and the external conflict between himself and Macduff. A parallel series of conflicts emerges in the experience of the early church. There the outward conflict between the church and the Roman Empire had its counterpart in the struggle within the soul of the individual Christian between his conflicting loyalties as a citizen of the Empire and of the kingdom of God. This tragic issue re-emerges in our own day; its shadow hung over that gathering at Madras.

We turn, then, to examine historical choices made by men and affecting the life of communities. Here individual and national character are closely bound up together in the decision and in the resultant event. Such a decision was that made by Abraham Lincoln. The outcome was civil war. It brought incalculable waste and suffering. It still leaves scars in the soul of the nation. Lincoln's decision was condemned by a great body of responsible opinion. Yet, although he saw clearly that war must result, Abraham Lincoln took his decisive step against the strenuous advice of his closest associates. His choice was based on the moral principles that a nation cannot continue to live half-

slave and half-free, and that the integrity of the Union must be supreme, reinforced by his conviction that sooner or later the Negro must be emancipated from slavery. If we search for the ultimate forces that controlled the issue, we find that they lie in the personal character of Lincoln, in his insight into the moral values at stake and into the character and destiny of the nation whose elected leader he was.

Moving forward into our own times we find, again, the essential elements of tragedy in the situation with which first Schuschnigg in Austria and then Beneš in Czechoslovakia was faced. Influencing the decision of Beneš lay the outcome of the prior, and in the true sense tragic, choice that had confronted France and Britain. Each of these men was bound to make a choice, fateful whatever the decision. A vast stage was set for a drama that must result in waste and suffering whichever path were taken. The character of men and of peoples, today and in previous generations, issued in decisive acts of will which gave birth to the events whose far-reaching consequences are still hidden from us. They are bound to confront the future with still further tragic choices unless, indeed, the minds of peoples and their leadership can be so changed as to lift the situation to a new plane where it will no longer be influenced by inherited hates, fears, and grievances.

Another tragic dilemma in the contemporary world involved decisive choice by an individual affecting the des-

tiny of nations and, indeed, of mankind. The dilemma was that which faced Generalissimo Chiang Kai-shek in China in the autumn of 1937. It was a choice, like that of Abraham Lincoln, springing straight from moral and spiritual issues, and involved prophetic insight into the character and destiny of the nation whose fate was still at stake. The decision lay between acquiescence which accepted domination of China by Japan—either through hopeless resignation or the non-violent use of soul-force in the conviction that this will ultimately triumph—or a military resistance. He chose this last course and in the intervening months at least a million of his countrymen have been slain and over thirty million have fled from their ancestral soil.

The world Christian community confronts dilemmas today on which decisions still have to be made. For example, in more than one area, and potentially everywhere, the state assumes that absolute authority which in Japan reaches the climax of claiming in itself to be of divine origin. At any moment the absolute claim of the state to unqualified obedience may bring the church face to face with the necessity of making a clear-cut decision, such as confronted the church under the Cæsars.

To some readers of this book the relation of church and state may seem an abstract question. For many delegates at the Madras meeting of the International Missionary Council, however, and for hundreds of thousands of their Christian fellow countrymen, the decisions involved are literally

matters of life or death. To say, "I believe in God the Father Almighty," in face of the absolute claims of states such as Japan, Italy, Germany, or the U.S.S.R. involves an ultimate conflict of loyalties. We see this in the world-famous example of Pastor Niemöller in Germany and the many other less known Christians similarly persecuted, in the Far East as well as in Europe. To call in question any action taken by such a totalitarian state, even by so indirect a process as association with a resolution condemning aggression in whatever part of the world it might be found, becomes an act of heroism that puts a citizen of that state in peril of dire punishment.

Looked at from the human standpoint, the choice would appear to be between resistance, resulting in persecution that might achieve annihilation of the Christian community in that land, as it has repeatedly done in history, or acquiescence with a view to remaining alive. Yet again this acquiescence seems bound to result in spiritual death.¹

THE PATHS OF CHOICE

What are the ways in which men face such tragic issues?

The path of defiant resistance has always made its stern appeal to the heroic in man. We find him, for instance, in Greek drama pitting his hopeless heroism against implacable fate. The loftiest note of this heroic Greek spirit

¹ For a more detailed discussion and illustration of this issue, see Chapter V.

is that sounded by Hector in the Homeric epic when he cries, "The hour of my doom has come. But not without a struggle let me die, nor inglorious, but after the doing of a great deed that men that are yet to be shall tell of."¹ And so Hector drew his sword and rushed on Achilles and death.

In modern times a similar pagan heroism has been expressed by men like W. E. Henley who, in sickness and dire poverty, forsaken by many friends, declared:

*Under the bludgeonings of chance
My head is bloody but unbowed.*

We have here, as J. R. R. Tolkien says in his study of a great Scandinavian hero, "despair in the event, combined with faith in the value of doomed resistance." Has the pagan way of facing tragedy any more sublime note to strike than this?

The path of escape appeals to many. The spirit of Asia, for instance, brooding on this enigma of tragedy, has in the two great religions that sprang from the soil of India—Hinduism and Buddhism—turned its back upon the attitude of heroic defiance. Such defiance, they say, issues in suffering and frustration. Our personal life, they declare, is sheer illusion. Only in release from the passions, whether of love or of hate, which are the fruit of that illusion, can the tragic issue be avoided.

¹ *Iliad*, Book 22, lines 303-5.

Tragedy is implicitly evaded by many other millions who endeavor to escape from it by filling life with the incessant preoccupation of movement, and the filling of the eye and ear with the sights and sounds that we link with motion pictures, the radio, the victrola, the automobile, the race track and the dance hall. They turn their backs on the tragic issues of life; they take refuge, in the words of André Maurois, in "frivolity which is rejection, and in learning which is an escape." They close their eyes to the suffering of others and the menace of a foundering world order, and refuse to take a decisive part in grappling with them, crying with the poet in blended defiance and despair,

*Unborn tomorrow and dead yesterday,
Why fret about them if today be sweet?*

A purely other-worldly Christianity, also, that looks for salvation solely beyond this life, has in many cases degenerated into a doctrine of escape. But however zealously we may try to evade the tragic issue, sooner or later it breaks upon us, and we are faced with the necessity of choice. Tragedy is in these cases unredeemed because we have nothing with which to face it.

Still another path is that of resignation. The faith taught by Mohammed, for instance, affirms the reality of man's life and the real being of a personal God. We find the clue to its handling of tragedy in its name—Islam.

Islam means submission—absolute, unquestioning obedience to the inscrutable will of Allah. The Moslem Arab crossing the implacable desert under the brazen sky finds the oasis well dry. He neither defies nor questions the Will that has denied water to himself and his camel. He wraps his cloak round his head and waits for death. The faithful, however terrible may be the suffering inflicted by Allah, know that they must bow to his will, though they cannot hope to understand his purpose.

Unnumbered multitudes today stand in the same relation to the omnipotent state that the Moslem does to Allah. They submit to the totalitarian state, whether Nazi, Fascist, or Communist, in East or West, and choice is taken out of their hands. In such a state, where from earliest years the citizen's character is molded by every instrument of education, where the state is presented as the sole source of absolute authority and his whole duty in life is obedience to its sovereign will, the tragic issue is evaded, because, as we have seen, tragedy can only truly be faced by free persons, making decisive acts of will.

THE CHRISTIAN PATH

As we contemplate the human scene around the world, we remember what A. C. Bradley has memorably said: "We remain confronted with the inexplicable fact, or the no less inexplicable appearance, of a world travailing for perfection, but bringing to birth, together with glorious

good, an evil which it is able to overcome only by self-torture and self-waste."¹

Yet having said this, we are driven to ask whether that evil can indeed be "overcome only by self-torture and self-waste." If there were some power that could conquer the evil without evading the tragic issue or the suffering that goes with it, a power that could work, not through self-waste, but through a dying of self into richer rebirth, we should triumph, not only over the evil, but over tragedy itself.

So far we have not found that power in any of the ways of facing the tragic issues of life which appeal to millions of our fellow men. Yet still another and quite distinctive way of facing tragedy is revealed in the Christian view of the meaning of life.

A Hindu scholar of South India, talking with a young English missionary, went to the heart of what the gospel does in face of tragedy when he said: "There is in Christianity a doctrine that I believe is peculiar to it, and which I have not found in the five religions: the doctrine that God can take what is bad and bring good out of it."

This is how the story runs. The Creator, seeking to bring man, the prodigal son, back into the home that is the kingdom of God, chooses a people—the Hebrew tribes now becoming a nation—as the vehicle of his purpose. He makes a covenant with them in the wilderness, that they should be his chosen people, giving free obedience to his

¹ *Shakespearean Tragedy*, p. 39. New York, The Macmillan Co., 1904.



will as the high instrument of a supreme end. Yet throughout the subsequent story God is faced by the fact that he has given man the power to choose whether or not he will render that obedience. Again and again, through elect spirits whom he chooses to be his voice, the Creator reveals more and more clearly his holy purpose. Again and again the people and their leaders, in the pride of their hearts, close their ears to his word. They are, as the distressed prophet continually cries, "a stiffnecked people."

Punishment comes upon them, as, for example, in the supreme crisis of the destruction of Jerusalem and the Temple by Nebuchadnezzar, who drives the captive Hebrew people across the desert to weep by the waters of Babylon. Yet, through each recurring crisis, the Israelites are lifted to higher levels of vision. At last the Eternal no longer speaks through chosen men, but himself breaks decisively upon the scene so that we see the glory of God in the face of Jesus Christ.

The Word became flesh. The kingdom of God was no longer prophesied; it was there in Jesus.

In the wilderness, after the full consciousness of his messiahship came upon him in the waters of the Jordan, Jesus made his choice. There he rejected decisively at the fork in the road the path of domination either through the use of God's power to perform magic or through political pressure. This choice controlled his ministry. At last, not through any word from Jesus but through God-given in-

sight, Peter realized that his Master was the Messiah; but even he tried to influence his Lord to escape the tragic issue—the clash of the true kingdom of God with the exclusively Hebrew theocratic kingdom of David as envisaged by the Sanhedrin. Jesus concentrated the whole story into his parable of the wicked husbandmen: again and again the king sent his messengers, who were beaten and rejected until at last he sent his son. When Jesus told that story it had already become clear that the leaders of the nation had decided on his destruction, because the triumph of the kingdom, of a God who can be worshipped in any place by those who worship in spirit and in truth, meant the death of their narrow national pride in being the only people through whom God would speak to the world.

Jesus' whole case was summed up in the sentence, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The case of the Sanhedrin was voiced by Caiaphas in one short sentence: "It is expedient that one man should die rather than the people perish."

The stage was now set for supreme tragedy. Caiaphas was leading his nation to turn its back upon the sublime rôle to which God had called it—that of ambassador to proclaim the kingdom of God to all mankind. Caiaphas made his choice.

The act of conscious acceptance of the sacrifice of life

itself was symbolized by Christ in the act of lifting a cup with his own hand to his own lips and drinking, rather than betray God's purpose of the kingdom of love. At the beginning of the last day, which culminated in the crucifixion (the Jewish day beginning at sunset), Jesus brought into being around the table at the Last Supper in the upper room the community that was to take up God's purpose as the new Israel where the old Israel had now rejected it. They would need to be ready again and again in the future to lift to their lips this cup which Christ was accepting for himself. So he said, "Take this cup. This is my blood."

Jesus went down into the Garden of Gethsemane. The agony once more broke upon him. He even cried to God, "If it be thy will, let this cup pass from me," and then made the final choice, "But not my will but thine be done."

And so he went to the cross. His act of sacrifice, freely chosen in utter obedience to God's purpose, in love untainted by anger and in trust unmarred by any rift of fear, breaks the power of tragedy because the torture and the waste are caught up into perfect fulfillment. All the tragic elements in the situation remained. Christ neither defied nor evaded them, nor did he submit to them. For open-eyed he faced them and made his choice, not in blind submission to inscrutable fate, but in loving free obedience to the holy will of his Father.

The tragedy that hangs over the world is stark and loaded with menace. Yet the Son of God, having brought into being that divine society—his church—to be the body in which his risen life was to find continuous expression, walked down into the Garden of Gethsemane and then climbed to Calvary saying, "I have overcome the world." That divine community on earth, while living in time, yet dwells in the light of eternity—the eternal now. And as God vindicated the faith of his son he will also vindicate the faith of his church, so long as it stands loyal at all costs to his leading.

CHAPTER TWO

Seeing the World

THE TRAGIC ISSUE CONFRONTING THE WORLD CHRISTIAN community came home with agonizing, unforgettable urgency to me as I was obliged by circumstances to make preparations to leave for the meeting of the International Missionary Council at Madras during those hours in September, 1938, when it seemed that the world would be hurled into the abyss of war. Those forces of violence, unreason, fear, and hate which deny the reality of all that brings into being the world Christian community, were gathering momentum as the world hung breathless hour by hour on the news broadcasts. I asked myself, Even if war is postponed for the time being, does it really matter a row of pins whether or not a group of Christians from all over the world do meet together at this time? Indeed, on what grounds can we imagine that such a gathering could affect the future when those demonic forces were already working titanic destruction of life in western Europe and eastern Asia?

We would all agree that a first essential for facing and dealing with the tragic situation is to be able to look realis-

tically into the heart of it. However much any one of us may desire to see the world, in the sense of having intimate knowledge of the life of men of all nations, we recognize immediately that no one mind in however long a lifetime could begin to compass it. Not only the limitations of time but the barriers of language and the lack of imaginative insight, a quality which always develops slowly, frustrate our most concentrated and enthusiastic effort. Is it not conceivable, however, that there could be gathered together from all nations groups of citizens who, each in their own national or regional background, possess in considerable measure the needed knowledge, experience, and insight? Such a group, approaching the total human situation from a point of view which, while universal, is racy of the soil of each country, could, if they pooled their knowledge, give a far truer picture of the world than can be achieved by any one person. What is really required is not encyclopedic knowledge of a multitude of data so much as immersion in the ongoing stream of the life of men and of nations.

THE PERSPECTIVE OF A WORLD FELLOWSHIP

Has any group of persons possessing such qualifications for seeing the world ever come together? An answer to that question is found in the Madras meeting of the International Missionary Council, where there gathered four hundred and sixty-four men and women from all the

major races of mankind and almost every country under heaven.¹ No other world gathering of leadership on any subject or for any purpose had had a full half of its representative membership made up by nationals from the non-white peoples of the world; that fact alone made the Madras meeting noteworthy.

At Madras the mind of Christian communities in Asia, in Africa, in Latin America, focused their living experience upon the task of seeing the world in true perspective. In the preliminary studies that all delegates received in advance, we read, for instance, such illuminating and prophetic interpretations as that of the Chinese scholar, Professor T. C. Chao of Yenching University, on the future of the church in social and economic thought and action in China. This paper was written in what the author himself calls "these terrible days of war and ruin . . . under the dark and overhanging cloud that threatens the independent existence of China as a nation." We read the results of the researches of Indian students into the terrible stringency of livelihood among Indian village Christians. For the first time Indian Christian students receiving the

¹ The meeting was held in the new buildings of the Madras Christian College at Tambaram, near Madras, December 12-29, 1938. It is impossible to classify all the delegates according to nationality. The Bantu delegates from Africa, for instance, coming from widely scattered areas under different governments, all belong to one race but are under the rule of different states and cannot be grouped as one nationality. To cover this difficulty the official statement of the Council says that the delegates came from "over sixty-nine nations and areas."

full benefit of higher education plunged into the heart of the problem of their illiterate peasant Christian brothers. This, in itself, was an adventure.

We recall the discussion groups that were the central feature of the life of the Council. Here we see Dr. Gonzalo Báez Camargo of Mexico, an outstanding lay leader of the communities of Latin America, presiding day after day over a group grappling with the relation of the church to social and economic change in the life of the world. In that group, whose secretary was a Scot who had worked as a missionary in Africa, were Japanese and Chinese, Indians and Filipinos, a Siamese and a Malayan, an African, a Malagasy, and a Burmese, in addition to Westerners. We see the Reverend S. S. Tema, a full-blooded Bantu from South Africa, in the group discussing the economic basis of the church. He voiced burning, almost harsh, resentment against economic, political, and even spiritual imperialism and arrogant racial discrimination on the part of considerable sections of the European Christian community. This, he showed, makes multitudes of Bantu Africans hostile to Christianity. The fact that he himself is a leading pastor in one such section of the church is a triumph of Christian grace and gives him the right to frank expression of the grievances of his fellow Africans.

Deeper still were the tragic undercurrents that surged from time to time to the surface from other areas of war and of persecution of the Christian church. Delegates from

nations at war seated together in the groups were able, in the atmosphere of Christian fellowship, to talk together about their problems with a frankness that would have been quite impossible in a gathering of any other kind. For instance, the cold-blooded deliberate corruption of suffering Chinese by the seductive incitement of free gifts of heroin and other drugs by Japanese traffickers was discussed in the presence of Japanese Christians. When the incontrovertible facts emerged in the groups and it was urged that they should be made known, some of the Chinese at once demurred for fear of bringing retribution on their Japanese fellow Christians.

As we saw with greater clearness the titanic forces that menace the world Christian community, the tragic dilemma became still more tormenting. On certain issues it became clear that if the whole Council expressed the convictions to which as Christians they seemed driven, not only would delegates themselves go in peril of losing their freedom, if not their lives, but they might involve thousands of their fellow Christians in a similar plight. The reason why this was so is that all the governments of the world are involved in some way or other in courses that clearly come under the critical scrutiny and, in some cases, the indignant condemnation of the Christian conscience; some of these governments, however, deny to their citizens freedom of conscience that would permit them to share in such criticism.

In a different category, yet just as perilous, was the situation of delegates from countries at war with one another, who nevertheless, as we have seen, sat together at Madras in friendly discussion. In the belief of multitudes of their fellow countrymen this, in itself, amounted to treason. Their loyalty to the universal church thus came into apparent conflict with their loyalty to their own country.

This process of costly fellowship led the delegates to a psychological change that may well prove epoch-marking for the growth of world Christianity. In every previous world conference, representatives of churches founded as the result of missionary effort were brought together around an essentially North Atlantic white group. At Madras, meeting with other delegates from the numerous national and regional Christian councils that constitute the International Missionary Council, the Asiatics, Africans, and island peoples for the first time in the history of world conferences took a central place in directing the work of the fellowship. They were conscious of their own integral oneness, and constituted with the white delegates a real cross-section of the universal church.

One Indian student leader blurted out with friendly frankness, "I like my British friends. But here, for the first time, my heart goes out much more fully and freely to my Christian brothers from Siam and the Far East, the Netherlands Indies and Africa." In other words, at the meeting of the Council the ties that bind the younger churches

around the world were for the first time realized in such conscious fellowship as is bound to issue more and more in creative planning and action.

VOICES FROM THE NATIONS

The observer of these discussion groups, each consisting of fifty or more delegates, continually saw how deeply rooted are many of the Asiatic and African Christian leaders in the very soil of the land of their birth. Yet at the same time those leaders are intimately bound up with the contemporary world crises that are shaking the ordered life of the nations to its foundations.

Here is a Chinese professor of philosophy who, both by the cultural background of his childhood and the superb equipment of his intellectual apprehension, is part and parcel of that rich homogeneous Chinese civilization which has no rival in age, continuity, or essential harmony. Yet this same man has in the most thorough way assessed the value of the Communist experiment, of Western theory and practice in education, and of the goals for mankind envisaged by Fascism on the one side and democracy on the other. With all this, he sees with startling clarity the creative work to be done by a Christian community which has faith in the God of love and justice revealed through Jesus Christ, work which must be expressed in the China of tomorrow through the lives of Christian men and women.

A young Brahman convert to Christianity shows in his argument that he is as thoroughly steeped in the ancient Brahman conception of life as was the newly converted Paul in the Hebrew view of life. That same man is as full of political nationalism as was Simon the Zealot. He struggles with unequal success to bring them both under the dominion of Christ. The very struggle visibly going on within that young Christian helps us to see realistically the maelstrom of conflicting forces in the soul of India. The ancient religious heritage, the invading faith of Christianity, and the passion for cultural and national self-expression rouse in many an Indian heart a tormenting conflict of loyalties.

The empty chairs of the delegates who should have come from Korea, some of whom had so greatly enriched the Jerusalem meeting of the International Missionary Council ten years before, perpetually recalled to the Council the shadow of Cæsarism which hangs over the world Christian community in so many areas, West as well as East, and on both sides of the Atlantic.

The critic may ask, What authority can you possibly have for thinking that this little group of fewer than five hundred highly educated Christian leaders can open a window through which we can see into the real life of the toiling, illiterate millions who constitute more than nine-tenths of the population of Asia and Africa? Can they indeed truly represent even the millions in the village

churches of those continents? Two or three years, however, before the Council came together at Madras questions were framed that opened up practically every issue of major importance in the life of the church and its social, economic, and national background. In the nations from which the delegates came these questions were studied month after month in church groups, and the fruits of their labors were brought to Madras by the representatives of each country. The horizon of knowledge of each delegate, therefore, was not the relatively narrow circle of his own personal experience, but was widened to include that of the whole group that sent him forth.

The critic may ask again how we can really get into the mind of the peasant as

*Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.¹*

Yet as we look round at Madras we see Toyohiko Kagawa who, in his early life among the millions of fisherfolk of Japan and in his peasant gospel schools held in groups of villages year after year, has shared in bringing to the peasants of his country spiritual and economic light and leading. There is Dr. T. H. Sun, editor of *The Christian Farmer* and a pioneer in rural reconstruction on Christian

¹ Edwin Markham, *The Man with the Hoe, and Other Poems*. Garden City, Doubleday, Doran & Co.

lines among the villagers of China. Here again is a great Asiatic leader, Dr. Azariah, Bishop of Dornakal, born² and brought up in a village and perpetually moving about among the quarter of a million village Christians who constitute his swiftly growing diocese in South India. Indeed, in every country, a large proportion of the Council membership is engaged in intimate daily effort to meet the needs of the peasants of the world. As teachers they feed and discipline the peasant's powers of mind, as doctors and nurses and welfare workers they labor for his bodily health, as pastors they serve his spiritual life. And they all combine, together with those whose special service it is, to raise the level of his economic life. The Agricultural Missions Foundation¹ offers the expert help of its secretary, Mr. John H. Reisner, to bring all these services to the help of all the rural fields and frame them into a true world perspective.

To a fuller degree than ever before the younger generation were brought into full consultation on an equal basis with age. It was of special note that the World's Student Christian Federation sent from different countries young delegates of outstanding capacity, who instilled freshness and realism, in a full-blooded will to action, into the fellowship. From the younger churches particularly many of the delegates were young men and women. Indeed, for a world conference of leaders the average age was exceptionally low. More than half the delegates were under fifty

¹ 156 Fifth Avenue, New York.

years of age and about a fourth of them were under forty.

A very wide variety of ecclesiastical tradition and theological background was represented, and the differences between delegates were not submerged; they were caught up into a higher unity. The major religions of mankind, the rural, industrial, and social areas of man's life, the youth of the world, and, above all, the life of the Christian community across the centuries and around the world, all had their expert interpreters, while each delegate was present by virtue of his loyalty to the faith by which the church lives.

Thus the Madras meeting was better equipped than any earlier gathering, Christian or otherwise, to see the contemporary world of men and women in the rich variety of their occupations and deepest needs in all the vastly different areas in which they live.

CHAPTER THREE

The Church and the National Life

WE WOULD ALL OF US AGREE THAT THE CHRISTIAN community, which, as we have seen, Christ founded to continue his activity on earth, must live as the leaven of the kingdom of God in the life of the nation and of the world. It is a society within a society, mediating the will of God to the world.

We would also agree that as each Christian is, on the one hand, a member of the church and, on the other hand, a citizen of the state and a worker inside its economic structure, the church acts as a transforming element to the degree in which it quickens in its members an informed and active conscience based on the life and teaching of Jesus Christ. If we turn to ask what guidance he himself offers to his disciples, we find that he expounded in word and deed those laws of the kingdom whose operation can never be evaded because they spring straight from the nature of God. For example, "He who saves his life will lose it, and he who loses his life for my sake shall save it," is not a statement of moral advice, but is part of the fabric of the universe.

As we look closely at a few of these laws of the kingdom, can we ask how far our lives, and the life of the church of which we are a part, meet their practical challenge? First comes the commandment to love God, and your neighbor as yourself. From that springs the acceptance of God's sovereign will of love and justice and the summons to be the servant of all, to show compassion for the weak, to welcome those in distress "of mind, body or estate." That commandment challenges us to repentance for our own sin, and indignation against injustice and oppression; to forgiveness of our enemies, personal and national; and to condemnation of any discrimination based on such irrelevancies in the sight of God as sex, class, culture, race, or nation.

THE NEW IDOLATRIES

The most superficial glance across the world today shows that in many areas of life we do not live by these laws of the kingdom. Indeed, for the first time in history on any large scale, the exact contraries of these laws are erected into systems based on the myths of race, blood, soil, and class, and the gospel of force. These become objects of devotion and of ultimate loyalty; while a cynical disregard of the sacredness of personality, whether in mechanistic industry or the imperialistic exploitation of weaker peoples, is a concrete denial of the Christian meaning of life.

To try to build community on blood and soil, for in-

stance, inevitably drives men to deny any ultimate rights to those of alien blood within their borders. Whereas we have generally accepted as a platitude the assertion of the Roman poet, "I regard nothing human as alien," the fanatical devotee of the racial myth must act on the principle, "I regard nothing alien as human." So we reach the logical basis for the cold-blooded persecution of alien minorities, notably Jews.

Another and cognate basis of community is that which makes absolute the nation-state, without necessarily holding with such messianic fervor to a racial basis. Fascism in the West and the imperial nationalism of Japanese Shinto in the East are outstanding examples of this. For people holding this conviction there can be no moral law, no spiritual authority, above that of the corporate being of the nation-state, which has a mystical personality. Here, again, we have a basis for community that is incompatible with world community, and contrary to the laws of the kingdom.

The Bolshevik experiment seeks to build a planned, co-operative world community of workers on the foundation-stone of man as the tool of economic forces and the dictatorship of one class, the proletariat. Here the geographical area is, in idea, world-wide; but great areas of the human race are excluded from the rights of justice and freedom. A relative goal is set up as absolute, and freedom of choice is destroyed because force is decreed as the

method of coercing all into obedience. This is a denial of the Christian meaning of life.

From 1918 onwards the conquering nations did not learn the meaning of forgiveness, and many Christians neither practised nor preached it. The tragic consequences that now menace the life of all peoples illustrate the inevitable penalty that follows a disregard of God's law of love and justice. This law is derided as idealism, but, as the event proves, it is the only true realism. Clearly, in relation to the existing order, international or economic, the will of God is, in the strict sense of that word, revolutionary; and the church that falls short of that transforming function is disloyal to its Lord.

Whatever processes of revolutionary change in the existing order the church may or may not be guided to aid, the transforming of personality is always within its scope. The miracle of the change that Jesus worked in the tax-collector, Zaccheus, led him with a quickened and informed conscience to repent and restore more than his ill-gotten gains and to act justly in the future even within the corrupt Roman system of "farming" taxes. Through his church Jesus still works this miracle in lives surrendered completely to the one service which is perfect freedom.

In what way can a Christian in the fellowship of the church really find guidance in applying these principles? Take, for instance, the Japanese Christian at Madras who said, "In a few months my son will be called up into the

army. My wife and I spend hours in prayer about this. I know that if he goes he may be called upon to kill the son of my Chinese friend sitting here. But he will have to go. What am I as a Christian to do?"

As no two situations are ever identical, nor are the persons who face them, each man must reach his own decision, both alone with God and helped by the prayers and advice of his friends. If the church kept perpetually in mind, with prayer and the exploration of God's word, problems which confront its members, such as those of war, and of its relations with the state, it would create for men in this kind of perplexity an atmosphere in which they could reach right decisions. When the church keeps the traffic between man and the Eternal always active through prayer and thought, it helps men to see their immediate problems in the light of enduring reality.

At Madras the Bishop of Winchester pleaded that at least the church should stand solidly behind the elimination of private profit from the manufacture of armaments, with government control. Have our local churches come clearly to that view and have they influenced their membership to use their vote for this reform? Pursuing this same theme of the exercise of the vote, how often prior to an election do our churches bring us together for prayer and such study of the Bible as will illuminate conscience not only in the exercise of the vote but in the pressure on candidates to stand for a policy congruous with the laws

of the kingdom? Yet if this quest of thought and prayer is not made, how can we expect to know how to render unto Cæsar the things that are Cæsar's and unto God the things that are God's?

If we analyze the questions that we have raised here, and the scores of others that call for thought and decision if the will of God is to be obeyed, we see that they fall into three spheres: the relationship of the church to the state, to the international order, and to the social and economic structure. We now turn to a closer examination of each of these.

THE DOORS OF TOLERANCE CLOSE

Those leaders at Madras who believed themselves to be thoroughly familiar with the conflicts that have now emerged between the church and the state exclaimed with astonished grief, after they had shared the experiences of men from Latin America and the Near East, from central and eastern Asia, from eastern Europe and from many areas of Africa, "There never has been in history such tension and friction over so many areas of the world as there is today. We used to hear of the open door of toleration; but now we hear door after door being closed all over the world."

Tragically enough, this is not simply a question of non-Christian lands resisting and repressing the inflow of the Christian gospel; but, still worse, we see the exclusion from

Ethiopia not only of Protestant missionaries but of non-Italian Roman Catholics, the brutal oppression of Protestant minorities in Roumania by a Greek Orthodox prime minister, and the obstacles placed in the way of Protestant groups by governments controlled by Roman Catholic influence in Latin America and in tropical Africa.

In Spain, during the civil war, all Protestant churches were closed within the area of General Franco's control. On the government side the Roman Catholic church, with far more numerous adherents, suffered in consequence very heavily. Many priests were imprisoned or put to death. Spanish Roman Catholics sided openly and actively with General Franco under the leadership of such men as the Primate. On the government side Protestant churches remained open and their work was unhindered.

Modern governments of the Western type, standing like that of Turkey for an aggressive secularism, do not encourage the public preaching of the Christian faith, while at the same time they suppress even the training institutions that used to prepare the religious leaders of Islam. Soviet pressure drives steadily toward the extermination of Christianity, not only within the areas of direct rule from Moscow but by indirect control in a land like Sinkiang, where today not a single Christian church remains and where individual Christians may not give their witness. The world is familiar with the sustained conflict between the Nazi government, on the one hand, and the

Confessional church and the Roman Catholic church in Germany, on the other; in Mexico at various times the government has expropriated property, and has drastically curtailed the work of both Protestant and Roman Catholic churches.

Wholesale condemnation of the state for these oppressive activities would miss recognition of lessons of high moment for the church. No one who knows anything of the obscurantism of the pre-war Greek Orthodox church in Russia, as a tool of the czarist despotism, can question the element of justice in Lenin's taunt about religion being "the opium of the people." The czars succeeded, in Lord Acton's phrase, in making "the church serve as a gilded crutch of absolutism." Again, a decadent and yet opulent Roman Catholicism in Mexico, while monopolizing vast areas of land, was so much the foster-mother of ignorance that the secular new government in Mexico achieved more educational progress in a decade than the church which it thrust aside had effected in four hundred years.

Apart from any assessment of praise or blame on either side, the root cause lies in the extension of the claims of the state. The state, in many parts of the world, has steadily, and since the World War, rapidly, elbowed its way into a control of every aspect of life. While the extension of educational and other services may be helpful, the conscious endeavor to mold all its citizens not only to external obedience but to inner conformity with its im-

posed pattern vitiates these benefits. This threatens the very life of the Christian church, for the core of the kingdom of God is the association of persons free to attain to their highest development in a fellowship of love and justice with God and each other. The rulers of a totalitarian state are right in viewing the Christian church as the enemy that must be either extinguished or subdued; for it is the only community that exists by virtue of an ultimate loyalty to God, who is above the state.

In Japan this agonizing problem comes to a head in the compulsory obeisance at Shinto shrines. The official government statement declares that the ceremonial (in which all school boys and girls and students must regularly take part, whatever their religion) has no religious significance, and is essentially of the same character as a salute to the flag. Because acts like hand-clapping, however, always associated in Japan with approach to the worship of spiritual powers, as well as spoken prayers, are an integral part of the full ceremony, a large body of informed opinion takes the view that it is as religious an act as was the emperor-worship of Rome which the Christians were martyred for rejecting. The parallel is indeed even closer. Japan claims through the emperor divine descent from the sun goddess; and therefore worship of the spirit of the nation must be above any other worship. For instance, the portrait of the emperor must not appear in any room where Christian portraits or symbols are present. This situation is much

worse among Christians of other races under Japanese rule, *as, for instance, those in Korea, because they have not the same ties of national loyalty to the Japanese emperor.

On paper the issue may seem clear and the decisive choice obvious. Anyone, however, who has sat down in sympathetic fellowship with such a group of Japanese Christians as were present at the Madras meeting cannot fail to recognize what it means to have been brought up in that background of messianic belief in the divine world mission of the nation, and especially as "the guardian of Asia." The Englishman may recognize this as an attitude not infinitely remote from the belief of Victorian England, as expressed by Rudyard Kipling, that God

. . . *hath smote for us a pathway
to the ends of all the earth.*

In the days of the early church the martyrdom of a Polycarp, burned alive in the hippodrome on the hillcrest above Smyrna before a huge crowd, made an effective witness to the church's rejection of the divine claim of the Roman state. Today, however, in the modern totalitarian state, a Polycarp simply vanishes into slow torture, both physical and psychological, and a hidden death. He cannot feel the thrill of witnessing in his martyrdom; and every avenue of effective protest and publicity is barred to the church by the omnipotent state. One of the finest contemporary

Christian minds in China, Professor T. C. Chao, writing from an area occupied by the Japanese, says that "from Christians in those areas "martyrdom will be needed, but useless. Perhaps the only road for the church under oppression is the road to other-worldliness!"

Are we not here faced with what we have seen in an earlier chapter to be the dilemma that has at its heart true tragedy? It is indeed precisely the dilemma of Gethsemane—the temptation to keep the church alive by remaining alive oneself; when in fact its very life may depend upon dying in loyalty to God and in faith in his power and will to bring good out of evil. But we who may decide that this is the only path for others to take would do well, like Bishop Gore, to lie awake wondering how we ourselves would face torture and the apparent destruction of all that we have given life to serve.

What, then, is the path of the church as it faces the state? The findings of the Madras meeting on the subject of church and state are very definite.¹ It should sustain friendly relations, with loyal obedience and an honest effort to co-operate in every area where this is possible without compromising its supreme loyalty to God. Its central work is to inform and stir the conscience of the state, bringing to the light and condemning social, economic, and political injustices; and when the state is launching on an act that

¹ See *The World Mission of the Church*, pp. 122-27. New York, International Missionary Council, 1939.

God shows the church to be clearly wrong—as, for instance, a war of aggression or the persecution of minorities—then the church must oppose the state. Before making such protest and facing the possibility of martyrdom, the church will call all fellow Christians whom it can reach to aid its members with prayer to take a decisive stand, in the certainty that he who is ready to lose his life shall save it. A serious obligation in this matter rests upon Christians in parts of the world where they are still free. They are called to enter into the fellowship of the tragic dilemma and the sufferings of their fellow Christians in areas of conflict, and to aid them with sacrificial gifts of material resources.

The help that can be given by Christian service to a nation even when its government puts severe restrictions upon preaching or teaching is illustrated in the work, for example, of the Reverend and Mrs. J. Kingsley Birge in Istanbul, Turkey. With his work centered in the Bible House and as head of the publications department of an American mission, Mr. Birge makes the acquaintance of the scholars of Turkey, both of the new and the older schools, has written the outstanding book in English upon the Bektashi dervish order, is preparing a series of volumes on the great Christian mystics—who make a bridge to Christianity from the mystical elements in Islamic worship—and is working with others on a new translation of the Bible into Turkish. Mrs. Birge's work renders a parallel service to girls and women through her active

participation in a club of young women—the Hissar League—that is studying Turkish history and current events, as a member of the Board of Managers of the Young Women's Christian Association Service Center, as a teacher of philosophy in the American Academy for Girls in Scutari, and as a creator with her husband of a beautiful Christian home on the Turkish shores of the Bosphorus.

The relation of the onward stream of the Christian movement to the nation in a land like Iran is of similar interest. The ruler, Riza Shah Pahlavi, has since he came to the throne in 1926 carried forward a program of modernization, less drastic than that of Kemal Ataturk and his successor in Turkey, but sustained and progressive. Although the Christian forces—as in all the modern intensely nationalistic countries—are under restriction, they have greatly helped the government. Two Teheran American missionaries, serving on a government educational committee, have helped to plan courses of study in the schools; and a third, having refused the government's offer of employment in the Department of Mines, is now placing the results of his geological researches at its disposal. Another missionary has published a book on Iranian art for the Ministry of Education; still another has been teaching courses in anatomy in the Medical School of the Government University. Although it meant an extra strain on their staff, the American Presbyterian mission assented to

the Shah's desire that they lend three nurses to organize a new national system of nursing training and hospitals. Such colleges as those conducted by the American Presbyterian and the British Anglican missions in Iran are creating an intellectually equipped and spiritually enlightened leadership having the moral integrity apart from which the best laid plans of rulers for their country cannot be made effective.

In a similar way Judson College in Burma is continuously developing such a leadership for the nation—a leadership not only of men but also of women for the changing conditions of their life and that of their nation. For instance, Dr. Daw Saw Sa, the leading woman physician of Rangoon, a graduate of Judson College, is the first woman to have a place in the Senate and was the only woman delegate from Burma to London on the Joint Select Committee to aid in formulating the new constitution. This college has from its beginning provided leaders for all phases of national life, political, medical, educational, and religious.

THE CONSCIENCE OF THE NATIONS

Even martyrdom is itself just a part of the price that the church must from time to time pay in retaining its central rôle of revealing to the nation-state its own true nature, for the state is not the source of justice. Justice springs from the mind and the will of God, and the glory of the

state is to be its guardian under him. For the Christian to say, "My country, right or wrong," is, for this reason, intellectually nonsense, and religiously blasphemy. The Christian church is disloyal to God whenever, looking at man, it lets any distinction of race, nation, creed, or class—real as these may be—cancel out the commandment "to love thy neighbor as thyself." We recall that when Jesus was asked, "Who is my neighbor?" he gave as an illustration one who was an alien and a heretic.

It would seem that in his creative action God brought into being nations as part of his own plan, each people having its peculiar contribution to make to the total life of the world community of man. A nation that stands on its own sovereignty as absolute and ultimate, in the very act of making itself the judge of right and wrong, denies the moral basis of the universe. There can therefore be no basis for international justice or for the law to regulate its action between nations, unless each nation recognizes the sovereignty of the righteous will of God. The church in each nation, as the interpreter of this righteous will, must act perpetually as the conscience of the nation, recalling it continually to the judgment of God, even at the risk of being cursed as Elijah was by the totalitarian ruler, Ahab, who called him "Thou troubler of Israel." The superb patriotism of the prophets of Israel made them see their nation in its lofty rôle as the servant of the divine purpose. Paradoxically, they were denounced as traitors because they

arraigned their rulers for leading the nation away from the goal of true patriotism.

The unique gift of the church, which it has all too often squandered by becoming infected with an exclusive nationalism, is that in its very nature it is a unity born of God. This sharply distinguishes it from the nations which, beginning in separate identity, are called to move toward international understanding and cooperation. The modern missionary enterprise has immeasurably increased the influence of the universal church toward world understanding by putting forth branches of the one church that have themselves become rooted in all parts of the earth. Living thus within all nations and able to see from within the needs of each, and yet in its universal character seeing them in a world perspective, the church is in a position of incalculable opportunity and responsibility.

In the archives of the International Labor Office and the League of Nations at Geneva, there is, for instance, available all the needed technical knowledge for projecting a plan that would provide equitable access to natural resources and markets, and assure an economic cooperation that would remove injustices and give the masses of the world an adequate material basis for the good life. What is lacking is the vision and the will: therefore the people perish. It is this truly prophetic and transforming rôle to which the church is called in the world today.

Again, the injection into the imperialist world of the

principle of trusteeship of backward peoples is a truly Christian conception. Hypocritical lip service is all too often given to this principle, and exploitation is carried on under the guise of stewardship. The church itself has not been free from acquiescence in this sin. Here again, repentant and purged, its task is to exercise persistent pressure so that these weaker peoples may be led toward the achievement of ordering and controlling their own life within the family of nations.

There is, as we have already seen, no more searching question for the Christian than What is my attitude to be when the nation of which I am a citizen is involved in war? In this connection we quote the finding adopted by the Madras meeting on the recommendation of its group on the church and the international order:

Brought before the possibility or actuality of armed conflict, Christians have to examine the use of violence. Some believe that war is always a sin and that the use of violence in international conflict is never justifiable, being in itself a contradiction of the fundamental Christian principle of love; and that the technique of non-violence, in the application of which men choose to suffer wrong rather than to inflict it upon others, is fundamentally Christian and can be effectively applied to international situations. Others believe that in cases of aggression or the breach of international law it may become the duty of the state to resist by armed force. They feel that non-violence may have considerable significance in given national situations, but that its application raises difficult moral and practical issues; and that in any case it is not effective against international aggression.

Among these latter the question of the individual Christian's action in case of war is variously answered. Some believe that he should conscientiously examine the causes, purposes, and probable results of the conflict, knowing that there is no realm in which propaganda and social pressure are more effective; and should obey the call of the state to fight only if he is convinced that the war is just and necessary. Others hold that since it is the responsibility of the state under God to determine the issues of war and peace, and since it is impossible for the individual to arrive at an independent judgment concerning the reasons for the war, he must obey the call to arms. We are agreed that whatever opinion we have upon these heart-searching questions, we are all entangled in the common sin of mankind, and must seek the forgiveness of God.

The very difficulties of maintaining the Christian spirit and the ecumenical fellowship in the midst of war, emphasize the need for constructive effort in time of peace. Once plunged into modern warfare in which all the resources of the state are mobilized, men can do comparatively little to remedy the situation. Christians should, nevertheless, refuse to accept a break in fellowship, and should use every material and spiritual means to cherish their sense of brotherhood in Christ. Moreover, in the very course of war Christians of the conflicting nations and of the whole ecumenical fellowship should pray and strive for peace, not the mere cessation of hostilities, but the establishment of just relationships.¹

These issues are bewildering, for there is no easy rule of thumb by which our action can be determined, either as individual Christians or as a community. Each of us, however, is called to try, with all the powers of mind and of spiritual apprehension, to discover what is the will of God

¹ *The World Mission of the Church*, pp. 117-18.

for us in our particular situation, and to follow it even though it may lead to suffering. Out of such quests honestly followed we may well believe that the Christian community as a whole may find guidance into fuller, more united, and more effective action.

THE CHALLENGE OF CHANGE

We have seen, as we have examined the catastrophic evils in the relations between nations today, how great a part is played by social and economic factors. Within the life of Africa, the Netherlands Indies, and the islands of the sea, tribal society is being disrupted by the corrosive influence of Western commerce, both in the plantation system and in mechanistic industrialism. Similarly, even the granite structure of Hinduism, where the immemorial caste system is the framework of economic life, is yielding under the battering-rams of large-scale competitive industrialism.¹ More revolutionary still are the changes that imperialism, competitive world commerce, and communism have effected in the system of craft and merchant guilds of historic China. In this sphere of social and economic change, the transformation of Japan during the past half century has carried her farther than even many Western nations in planned mass-production, and in the harness-

¹ See the author's *Consider Africa* (Chapters I, III) and *The Church Takes Root in India* (Chapter II). New York, Friendship Press, 1936 and 1938.

ing of a great proletariat to the task of capturing world markets.

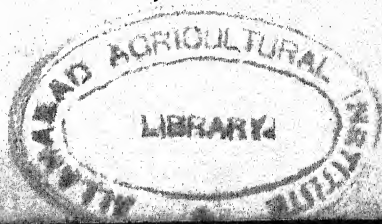
With this world scene of change and confusion, in which not only the ancient systems of Africa and the East but the capitalistic system itself are undergoing rapid change, the perpetual responsibility of the Christian community in relation to the social and economic order takes on a fresh urgency. In all lands the old economic order is passing away. What has the church to say as to the order that shall succeed it? No economic order can be identified with Christianity, for the simple reason that nothing can be Christian save personality. Yet it remains true that, for instance, in so far as cooperation between persons for worth-while ends is in line with the principles of the kingdom of God, a cooperative economic order is more congruous with the Christian life than one based on purely acquisitive competition. This is so because a cooperative order does stand for harmonious relations between human personalities. Similarly, if the sacred value of personality and brotherhood in the relations between those persons are hallmarks of the kingdom, any system, whether with a communist or capitalist basis, which handles men in the mass as mere cogs in the machine comes under the critical scrutiny of the Christian conscience.

It is not enough for the church to condemn individual and collective sin in the economic order. Although it cannot be expected to give us the blueprints of a new order,

the church must create and help to equip the men and women in every land by whom such a new order, congruous with the laws of the kingdom, may be wrought out; and continue always to create new generations of leaders who will prevent the exploitation of this order for evil ends. Already in the East and the West, in a Latin American country like Mexico, and in Africa, Christians who are specialists in the economics of industry and commerce are beginning to make experiments on these lines which are signposts to the service that the church can render in this sphere.

Here, as always in matters of the kingdom, the person is at the center. Sin is in the heart of man and through him it will infect any system, however efficiently planned to serve high aims. But man is also the child of God and the heir of eternal life and through him God's grace may work in spite of any system. This, however, is obviously no reason for acquiescing in an evil system planned for ends that violate human fellowship and exploit the bodies and hurt the souls of men for whom Christ died.

Some evils that are eating like cancer into the very life of nations can be dealt with only on a world scale. The traffic in noxious drugs, for instance, against which Egypt is fighting a life-or-death battle, and which under Japanese pressure is degrading the bodies and souls of unnumbered Chinese in the occupied areas, is one form of this evil. Others are the traffic in women and children, and forced



labor. Here are problems where the technical knowledge and world relationships of the International Labor Office or the League of Nations are essential. They are, however, helpless to crush these evils until governments are stirred and driven to action by the informed conscience of their peoples. This is the task of the universal church.

Wherever the Christian church has exercised a transforming influence, we discover at the heart of the process a living cell of persons sensitive to sin and suffering and actively responsive to the redemptive purpose of God. If, for instance, we ask ourselves how the movements developed and the international actions were taken that ended the slave trade over a greater part of the planet, we move back and back to individuals, who became the center of such cells. We find John Woolman, the American Quaker, in the face of severe criticism beginning to stir the conscience of his own group; and William Wilberforce, burning himself out in an incessant crusade which ended only when his deathbed was gladdened by the news that the British Parliament had taken the decisive step that ended slavery within the frontiers of the empire.

In the face of the evils now menacing the life of man, the church has no greater duty than to increase in number and potency new groups of people irrevocably committed to act like leaven in the life of the church and the world.

FAMILY LOYALTIES UNDER STRESS

When we ask where character is shaped and life purposes are formed, we discover that now, as always, the home is one of the permanent creative units of society.

If, however, we think of the family as a static and unchanging unit, we are woefully misled. All over the Western world the centrifugal forces of the car and the motion picture, the dance hall, sports and the country club draw off into separated activities those who in earlier generations would have spent their leisure within the home. So the inner cohesion of the family and the authoritative relation of parents to their children have suffered modification.

What is in the West a serious change is in the East and in Africa a catastrophic revolution. The whole social system of China which held her life together for thousands of years has been based on the larger family unit, where the self is not so much subordinated as actually eliminated in the interest of the ongoing group. It seemed as though nothing could really destroy this ingrained loyalty. Yet today Western individualism is leading Eastern youth for the first time to make their decisions on marriage and life occupations for themselves. The Japanese invasion within its first year drove at least thirty million Chinese off the ancestral soil, from which no force on earth had previously been able to uproot them, and scattered them in all directions. As a result Chinese family life is disrupted. If we

would attain a true perspective we must, however, recognize that, even in the midst of the terrific stress that the people are suffering, miracles of family solidarity illuminate the darkness of the tragic situation.

In India a joint family system which gathers all the sons and their wives and offspring around the father and grandfather again subordinates the individual to the perpetuation of the group-family. Parents arrange marriages to this end. The husband and wife are not expected to be companions; she does not, for instance, sit at table with him. The great end of marriage, in India as throughout Asia, is the begetting of sons, and the wife is the means to this end. But the young man who has, as student, clerk, railway or factory hand found work away from home develops the desire to have a home of his own and often to choose his wife. Directly this happens, the joint family system begins to crack. Nowadays, on the outskirts of a number of Indian cities, small houses are being built as homes for this new—for India—type of smaller family.

The power of industrialism to break up the family system within the tribal unit is perhaps seen more clearly in Africa than elsewhere. By the hundred thousand the young men travel many days' journey from their homes for years of work in mines, factories, and plantations. The tribal authority of the chief, and the domestic authority of the parents, even loyalty to the wife and responsibility for the children, are weakened as the young man exchanges his

blanket for overalls and pockets wages that are the first personal property of which he has ever had the free disposal. How great a responsibility thus comes upon the church as the New Tribe to integrate into his life and on a fresh basis the loyalties of son and father, husband and wife, brother and sister that make the family the living cell of a new organism.

As we see in every area of Africa and of Asia the old sanctions disappearing, we realize how much a strong creative Christian training in home-making is contributing to vital community life.

The changing situation in South Africa, for instance, is vividly illustrated by Miss Sibusisiwe Makanya, a Zulu woman graduate of Adams College and a student at Columbia University and at Schauffler School, Cleveland, Ohio. This profoundly Christian woman, eager for better understanding between blacks and whites and between parents and children, says of the life of the girlhood of her land:

In the old days, the life of a girl was quite simple. The home was her only school. Before she could even walk the family had begun to inculcate the virtues of obedience, respect for elders, and generosity. By the time a maiden was eight years old, she was expected to look after the younger members of her family.

Between duties these little nursemaids had some pleasures. When going to the river to fetch water in their pots they would also gather clay with which to make dolls. They

jumped rope, learned their numbers by placing stones on the ground and counting until they missed. They imitated their mothers by trotting around with imitation babies on their backs.

As they grew older, they were initiated into tribal clubs by the older girls, who gave them lessons in singing, dancing, etiquette, and folklore. Trained in this way, the Bantu women knew what to do in every situation in which they might find themselves.

But that day is rapidly passing. The women still do three-quarters of the work of maintaining themselves and their families, but everything else is changed. The railways and motor busses have taken away the young men to work in the cities, and the girls no longer have the company which they naturally crave. Many districts are now combed clean of young men for months at a time.

Eager to see life for themselves, many young girls have broken away from their home ties and have gone to the towns and cities. Here they meet all manner of baffling problems. Life in the hostels which are available to these girls is dull in the extreme. "To bed at night; off to work in the morning," that is the usual program.

My ambition is to help our girls meet the perplexing conditions which now confront them and form a bridge between the old life of the tribe and the new life of the town.

To this end Miss Makanya is traveling among her people, rendering social service in association with American supporters. She has built a model home and developed a program of community activity which includes a Bantu Youth League, a demonstration garden, a winter school for girls and women, and a Sunday school. In such home-building work as this, carried forward by native genius

and Christian devotion, lies the foundation of national and racial progress.

Central to the changes taking place among the new generation of women is the spread of ideas of individual freedom and self-expression. The whole story of the womanhood of Asia throughout the ages has no parallel with the scene which took place when thousands of young Indian women came out into the streets, suffered the *lathi*-charges of the police, and crowded eagerly into prisons in support of Mr. Gandhi's last great non-cooperation campaign. It was as though the floodgates had at last been opened which let loose the forces pent up behind them. From that surging-out of the life of young womanhood there can be no going back.

The group of Asiatic women from China, Japan, India, Burma, and the Netherlands Indies, with their sisters from the Philippine Islands and Africa, brought to the Madras meeting not only an intellectual contribution of high order but a poise and naturalness, and a complete unself-consciousness in discussing frankly with men every kind of issue. It seems strange to characterize the quiet womanly dignity and independence of this group as a symbol of as great a revolution as Asia has ever seen. Yet that statement hardly conveys adequately the startling truth. For the power of that half of the human race which resides in Asia to achieve a civilization based on the best of the old and the new ideas depends absolutely on the achieve-

ment by Eastern men and women of just such free comradeship, in which each sex brings its unique contribution to the home and family life, and to social and political reconstruction, as well as to cultural rebirth.

It is a conservative statement of scientifically accurate truth to say that this miracle can become possible only through the power of the one religious Teacher in history who treated the personality of men and women as being of equal value, and by using the tool of modern education. Such daughters of the church as the group of women leaders at Madras are the main creative factor in the building of a new home life for Asia and Africa, freed from the shackles of the old system, and combining the grace and dignity of the East with the freedom and adventure of the West.

Just as persons are only persons in community, so families are most truly themselves in the larger family of the church, where, out of common loyalty to the Father, grows their loyalty to one another.

This vital subject was closely studied at Madras and is treated at length in the findings of the section on the inner life of the church. The following passage is typical:

The distinguishing quality of a Christian home is that Jesus Christ is the center and all its members seek to obey his law of self-denying love. It is the parents' supreme privilege to lead the children to Jesus Christ. It cannot be too strongly urged that regular corporate family worship be practised as a fundamental part of home life. The family worshipping together re-

ceives enduring blessing for itself and is a powerful witness for God in the community.

A home whose way of life is that of Jesus Christ would naturally demonstrate the enduring values of home life held precious by all nations. It would be:

1. A community where all members form a spiritual fellowship founded on loyalty and love.

2. A place of physical well-being where essential needs are supplied and where order, cleanliness and simple beauty prevail.

3. A haven of peace, security and refreshment for body, mind and spirit where God's loving care is daily demonstrated.

4. A school where Christian habits and attitudes are exemplified by the older members of the family and lovingly taught to the children from their earliest years. Both parents should cooperate in the discipline and teaching, and should receive in turn what the children have to give.

5. A working fellowship of equal privilege for both sexes, affording an atmosphere in which each member, old and young, may grow, and in which his best contribution can be made, and in which concerns affecting one and all are shared by all.

6. A refuge where the personality of each has freedom to develop and where a desire for privacy is respected and understood.

7. A place of vision where widening social and world horizons open out before each member of the family, its guests and those who serve within it, so that the home becomes a Christian haven in the community.¹

The recommendations of Madras regarding the life of the Christian home are worthy of the most careful study.²

¹ *The World Mission of the Church*, pp. 58-59.

² *Ibid.*, pp. 59-62.

DISCIPLINE FOR SERVICE

Humanly speaking, we may well be appalled by the crescendo of demands that these elements in contemporary world crises make upon the church. Can they be met save by bringing to the service of the church that expert knowledge and coherent planning which guides consecrated enthusiasm into the most effective channels of action?

A surgeon, however inspired with devotion he may be, can operate successfully only if he has disciplined his mind and hand to the task through years of study and experiment. Only on the same terms can the church come to the healing of the nations. This points to the necessity for the development by the universal church of what Dr. J. H. Oldham has called "functional groups." Their task would be, as servants of the church, to focus the best available brains upon the task of accumulating relevant knowledge and planning such lines of action as are feasible in face of concrete situations.

This idea in itself is not new. Wilberforce and his colleagues used it a century ago. The Department of Industrial and Social Research of the International Missionary Council has likewise carried it into effect, first in the sphere of industry in Africa, a result of which is seen in the fresh Christian approach to the human problem in the Copper Belt area,¹ and again in connection with the cru-

¹ See *Modern Industry and the African*, by J. Merle Davis. New York, The Macmillan Co., 1933.

cial problem of the economic basis of the church, which is dealt with elsewhere in this book.¹

It was this same recognition of the high value of authoritative truth in relation to a tangled problem that made a Roman Catholic priest in Geneva say in the author's hearing that every Christian ought to go down on his knees and thank God for the Gray Book on Forced Labor produced by the International Labor Office. He said this because that volume, the product of world-wide research by a devoted layman, the late Harold Grimshaw, gave to the church all that authentic and relevant knowledge without which it could make no authoritative protest, nor put forward a remedial program.

What is new in the idea of functional groups is that the universal church, through the International Missionary Council—and the World Council of the Churches now in process of formation—should as a part of its sustained policy equip itself for action in this way. Thus the church, the divine society within the human community, makes itself a fit channel for the grace of God so that those who sit in the darkness of this tragic age may see a great light.

¹ See Chapter VII.

CHAPTER FOUR

The Church—Teacher and Healer

THE MOST STARTLING AND OMINOUS TREND IN EDUCATION throughout the world is the degree to which it is becoming "missionary"; that is, it is deliberately setting out to propagate certain views of life. In many lands its aim is to mold the youth of the nations to largely pagan ends. Wherever truth is made subordinate to the purposes of a nation or a class, all the educational tools of that state—whether in college and school, in controlled textbook or the press, whether the voice of the teacher in the classroom or the publicist over the air—are used for molding the mind and the emotions to loyal and unquestioning obedience to the supreme idol which is that nation or class.

All this is becoming true of ever increasing areas of the world. We see the process in full force in Moscow, across the Third Reich, and in the Fascist state of Italy. Similarly, in Turkey, Mexico, and Japan a like control by the omnipotent state, which enables it to impose its own interpretation of the meaning of life, has been carried to a point where the pursuit of truth is, in the educational process,

often subordinated to governmental policy. The principle on which this is done is defined by Mussolini in his authoritative statement of "The Doctrine of Fascism" (1932):

The supreme personality is that of the nation. . . . The Fascist state, synthesis and unity of all values, interprets, develops, and actuates the whole of the life of the people. . . . For Fascism the state is an absolute, in whose presence individuals and groups are relative.

In countries where the nation-state still disclaims any such goal for the educational system, the actual education given today, whether higher, secondary, or primary, has become increasingly subordinate to material ends, and tends, whether deliberately or unconsciously, to shape and control the outlook of its citizens. On the material side, in the North Atlantic world the goal of education is often the capacity to earn a livelihood, rather than primarily the development of personality.

Since, however, the social and economic structure in which Western man lives today compels him to equip himself for competitive economic strife, we cannot blame him for thinking it necessary to shape his education to that end. Many parents feel driven to think of education primarily as equipping their children for making a living, and to take them away from school at the earliest moment permitted by the state and at the point where a cultural education might begin to strike its roots. Throughout Asia this pressure is still more intense. Irresponsible childhood

scarcely exists among peasants; for as soon as ever the child is physically capable of any labor that helps to support the family, he is put under the yoke; and this applies to girls as well as boys. The church must, therefore, be deeply concerned with shaping the social and economic order so that education standing for the Christian values in life may be free to develop full-grown personalities living in harmony with their fellow men.

Simultaneously with this emphasis on earning a living, antagonisms between Roman Catholic and Protestant, and, it must be confessed, even among Protestant denominations, have in the United States, Britain, and other countries driven the state to eliminate direct teaching in the elements of the Christian faith from its official curriculum. We thus have the tragic paradox that the conflict of Christians drives the state to non-Christian education, a step whose incalculable consequences for evil are beginning to become apparent.

Here, then, we see two perils for humanity. First, we have a largely secular education, which in a democratic state may aim at equipping individuals simply for competing with one another for a livelihood and may, therefore, leave essential personality starved. Inevitably those so taught will, in the long run, offer their loyalty to a system that gives meaning to their lives. So the second peril emerges, for Communist, Fascist, and Nazi education does give such meaning to life. Yet it is only the education that

shows a spiritual and moral authority above all states that can create and sustain relationships of ordered freedom between the state and its citizens, and develop the free and loyal citizen within that community. Here, indeed, is the only true and unshakable foundation for the authority of the state itself. As Lord Acton said, in a sentence every phrase of which should be closely pondered:

When Christ said: Render unto Cæsar the things that are Cæsar's and unto God the things that are God's, those words . . . gave to the civil power, under the protection of conscience, a sacredness it had never enjoyed and bounds it had never acknowledged; they were the repudiation of absolutism and the inauguration of freedom.¹

EDUCATION AND THE NEW PAGANISMS

We are often told that in the interests of the child no religious education should be given until the growing mind is capable of deciding freely what view of life it will accept. But this is not actually a way of giving freedom of choice, for it fails to give any universal setting in which the perspective necessary for free choice can be exercised. This is especially true in these days, because the material view of life is constantly being inculcated, and relative things are being elevated to the absolute place where they become idols. The Komsomol Movement in the U.S.S.R., with its graded education in the principles of Communism,

¹ *History of Freedom*, by John E. Acton, p. 29. New York, The Macmillan Co., 1909.

the Hitler Youth of the Reich, the Balilla of Fascist Italy, as well as the shrine worship obligatory for all school children and students in Japan, do not wait to give freedom of choice to the young mind. The mind of youth is so impregnated with this dogmatic and biased view of reality that the ears are stopped to any other voice.

These intolerant pagan systems of education necessarily find in Christian education their enemy, for true Christian education opens the heritage of all truth not to one nation or class but to all mankind. It leaves the mind free because it sees truth securely rooted in unseen and eternal realities. While it does, of course, include the presentation of the spiritual truth about God and man as revealed through Christ, it encourages the mind to come freely to its meeting with reality, making itself no sharp distinction between subjects of thought as secular or sacred, seeing that it claims the whole man and his whole life as having received the breath of life from the Eternal.

We see, then, that if man is a spiritual being, religious education is the only education that can develop his whole personality. This is especially true because it passes on to youth the growing experience of the Christian community as to what spiritual truths mean for worship and for conduct.

For a man who sincerely holds the view of the absolute character of the nation-state as expressed, for instance, in Mussolini's statement quoted at the beginning of this chap-

ter, it is absolutely logical and essential that all education through all channels should lead citizens into loyalty to that view. If that is so, is it not both stupid intellectually and treacherous in practice for people who call themselves Christian to create a ramshackle educational chaos in which each subject is presented as, so to speak, a separate stone that has no indispensable place in a building—the total structure of truth? Indeed, education is a misnomer for this method of giving separate parcels of knowledge. It has no relation to the ultimate goal of man's life. Where there is such a goal, as, for instance, in Christianity, vocational training that equips a man for earning a livelihood takes on a sacredness because the livelihood itself is seen to be a part of the purpose for which a man lives—that is, the glory of God.

To refrain from giving religious education is not really neutrality: it is to betray the citadel to the enemy, which is materialism. For this reason Christian education includes that direct appeal to the will to make a decision which is the goal of evangelism. A man does not at any time fully find himself until he has, face to face with the Eternal, made his decision as to whether his goal is self, or the nation-state, or the kingdom of God.

ADVENTURES IN CHRISTIAN EDUCATION

If man has failed of his full heritage until he has come face to face with God, then giving to all mankind every

phase of education in the setting of the Christian affirmation is at the very core of the church's life work. Immediately those issues emerge which in a previous chapter we have already confronted in our discussion of the church's relation to the state. The growing control of the state over education, as we have seen, confronts the church with titanic problems, many of which look insoluble; and indeed, some of them are insoluble unless Christianity can so leaven the structure of society that states are no longer hostile to religious education.

In areas like India and China, for instance, where Christianity is not the state religion, but where Christian education is permitted and even aided along with other types, the church is called to carry forward at each grade education so fundamentally Christian, and on the technical side of such high standard, that it does two exceedingly important things. First, it builds up a well equipped and devoted leadership for the Christian community, capable of serving not only the Christian church but the larger community which it is to leaven; second, it gives to the state a model of what education at its best should be. It also performs an evangelistic task by showing how the Christian faith develops citizens at once loyal to their God and to the highest interests of their country.

To take a long view of past difficulties often helps us to face a present crisis. A swift survey of the epochs through which some of the Christian educational institutions in

Asia have passed may have just such a steadying effect upon us in looking at the educational field. First let us glance back over the history of Kobe College, Japan. Opened in 1875 as the Kobe English-Japanese School for Girls by the first two unmarried women missionaries sent out by the American Board, the school has passed through at least five epochs. The first was that in which both Christianity and foreigners were novel to Japan and the five girl boarders and thirty day pupils with their two American teachers were a phenomenon to be assessed slowly. The second epoch was that described as "the jubilant eighties" when foreign education and foreign religion became popular and the college grew by leaps and bounds. The enrollment rose to almost two hundred, of whom over a third were Christians, and a Japanese student missionary society was formed.

With the renaissance of national customs in the reactionary nineties, the international pendulum swung back and created a third epoch. The school, which became Kobe College in 1894, saw its enrollment drop to sixty-five. Fresh departments were, however, opened, among them some on the Japanese domestic arts including flower arrangement and the tea ceremony. At the end of that epoch the college was licensed by the Department of Education. A fuller internationalism ushered in the new century with steady expansion and a stronger hold on the loyalty of Japanese supporters.

There is something startling in the expansion in the fifth epoch, which began in the twenties and is not yet completed. A new foundation incorporated under Japanese laws now directs the college, to which its American founders grant an annual subsidy and the services of several missionary teachers. Twenty splendid buildings on a lovely site were opened in April, 1934, when the campus was a bower of cherry blossoms and the pine-covered slopes were clouded with the mauve haze of wild azaleas. Dr. Shailer Matthews, chairman of the Kobe College Corporation, said at the dedication, "We have here the embodiment in stone of that conviction which makes our religious faith, that education can be a minister to religion and that religion can be a motive for education."

We may look next at the I Fang School, created at Changsha in China on her own initiative by Miss Pao-Swen Tsêng. This school has pursued an indomitable policy of bringing all the highest technical achievements of modern education in the Christian setting to girls of aristocratic Chinese families. Lying in the path of civil war in the late nineteen-twenties, it was commandeered by the nationalist troops when they were fiercely anti-Christian. It was built up again and then occupied again, with destructive looting, by a Chinese Communist army. In 1938, after Japanese high explosive bombs had dropped on the garden in which Miss Tsêng and her staff lay in trenches, the splendid buildings were finally burned to the ground

by the retreating Chinese forces. Yet the indestructible achievement of the school remains in the lives of the many former students, all of whom have embraced the Christian faith, and who are spreading it among the influential circles in which they live. At least ninety of these young women are in high positions of responsibility in the public life of China.

In Ginling College, Nanking, we see again the miracles that can be worked when faith and courage spring from Christian conviction. Most of the girls and faculty of this college, under its president, Dr. Yi-fang Wu, the woman chairman of the National Christian Council of China, have migrated away from the Japanese invasion by a two months' journey of twenty-six hundred miles, going by liner to Hongkong, by rail to Hankow, enduring air raids there, and then up the Yangtze River to Chungking, and so to Chengtu in West China. There they are carrying on their studies under Spartan conditions. Miss Wu, having brought her students together in Chengtu, took an airplane back to the coast in order to catch the boat to the Madras meeting.

Simultaneously heroic refugee work for women in dire need is carried on upon the old campus of Ginling, whose buildings came unscathed through the assault upon Nanking. Here women whose husbands and sons have been killed are taught handicrafts by which they can regain some zest for living and a means of livelihood.

Here is a college initiated by a pioneer alumna of Mount Holyoke—Matilda Calder Thurston—with the backing of five American mission boards, and now weathering the storm under the presidency of the Chinese woman who headed the remarkable Chinese delegation at Madras. With a faculty Chinese, American, and British, it is creating a new Chinese womanhood to lead the country into the freedom to which they confidently look forward.

So vast and varied is the gift of such Christian education to the world's need of a stable and honest national leadership that a book could easily be written upon the colleges that the missionary forces of the West have built in the East and in Africa for this express purpose. The commonwealth of the Philippine Islands, for instance, is thus aided through Silliman University.

Inspired by the example of the American Negro institutions of Hampton and Tuskegee, Horace Silliman of New York left money to the Presbyterian church for the establishment of similar schools in its mission fields. So in the Philippine Islands in 1901 a little school was started with an enrollment of thirteen. Today it has grown to a university that includes vocational training on many lines, with an enrollment of eleven hundred. In addition there are an elementary school, a high school, a kindergarten, and a Bible school. At the heart of it is a church that ministers to all these groups and is today working hard to

integrate the student life more and more closely to its life in a country where religious teaching is excluded from the public schools. It is remarkable that in a predominantly Catholic country no serious objection has ever been raised to the rule that Bible study is a required subject. It is also remarkable that every minister of the United Evangelical Church in the Philippine Islands (incorporating the Presbyterian, Congregational, and United Brethren communions) is a Silliman alumnus.

The Santiago College for Girls in Chile similarly sprang from small beginnings, and has grown until it has become one of the most influential educational institutions in Latin America. The alumnae are in places of social, diplomatic, and educational leadership in Washington, Paris, London, and every republic in South America. The fact that all three of the representatives appointed by the Chilean National Council of Women to the Pan-American Congress of Women were Santiago College alumnae indicates the strength of the leadership that this "education with a soul" helps to create.

Through these adventures in education we can look out upon the transforming influence of Christian education on the life of women. More than any other single factor Christian education in Asia and Africa, and increasingly in Latin America, is equipping women for living to the full their own lives in service for the community, for being comrades to men, and for integrating into the very tissue of

the next generation those emotional as well as mental attitudes that create a really Christian community.

In Africa a special responsibility rests on the Christian church in the sphere of education. Until very recently almost the whole of the education given to Africans was under Christian auspices, with the cordial cooperation of governments. If the church remains fully alive to its opportunities, it is likely that in British territories most governments will be ready to leave the education of Africans in its hands on a system of grants-in-aid to Christian schools and colleges.

An example of forward-looking Christian education is the harnessing of the Jeanes system of training pastor-teachers and their wives for rural community service, thus penetrating the tribal life of Africa with a Christian education sensitively framed to its need. This system originally came into being to help forward the education of the grandchildren of Negro slaves in America, and has been adapted by imaginative Christian inventiveness to the different, though parallel, necessities of the African scene. A young man and his wife after training in a Jeanes school can teach the village community not only to read and write, but how to rear better cattle, to produce finer crops, to build hygienic huts, to care for children, and generally to raise the life of the villagers to a higher level. Here, again, experiments carried to fruitage by the private initiative of missionary societies have won the warm-hearted

appreciation and the generous support of governments.¹

We see, then, that as the state tightens its control and makes its regulations governing religion in schools and colleges more stringent, while itself ever expanding its own area of educational initiative, the strategy of Christianity in its educational work must change. At the beginning of this century the main effort was put into carrying the treasures of the Christian gospel as a leaven into the life of the nation, and the goal of education was to gather as many Indian or Chinese, Japanese or African students as possible within the orbit of the schools and colleges. It was the era of expansion. Today, however, we find, on the one hand, that the state increasingly dominates the national field, and, on the other, that the younger churches have grown into a larger life and greatly need the reinforcement within if they are to hold their own. The goal of modern Christian education, therefore, is in the main to strengthen and enrich the life of the church, and, above all, to create a leadership that will give it guidance, fortitude, and a will to extend its borders. It is the era of concentration.

How can this new type of education be effectively carried forward, especially since the amount of contributions from the West is diminishing? Everything points to the necessity of smaller schools and colleges, whose teaching

¹ For another outstanding creative missionary experiment, which the government is now applying on a wide scale, see the description of the Moga Training School in the author's *The Church Takes Root in India*, pp. 83-85. New York, Friendship Press, 1938.

personnel are of the highest grade educationally and who have a radio-active Christianity that shines through all their work, whether it be that of a man teaching higher mathematics to Brahmans or bringing simple methods of approved agriculture to Asiatic or African illiterate peasant farmers. To this end cooperation is essential. Only by pooling the denominational resources for the good of all can the Christian enterprise in any land have a few first-class institutions, each with a good library, each with the best teacher in any given subject, whatever his denomination, giving his riches for those of all churches. In this way a strong clear beam of light can shed its witness to the gospel over an area such as could never be reached by the fitful flames of separate institutions.

These schools and colleges can thus bring to bear upon new generations of students what the group on Christian education, in findings that were adopted at Madras, described as "those fundamental conceptions of God, the world, and human life which the universal church holds as trustee for a world that seems bent on turning its back on them; a belief in the unity and majesty of truth, high standards of character and conduct, a passion for intellectual and moral freedom, fortitude in face of opposition, respect for the views of minorities, a sense of fellowship with all mankind."¹

¹ *The World Mission of the Church*, p. 75. New York, International Missionary Council, 1939.

The pressure of the state on Christian education gives a fresh emphasis to the exploring of new ways of education outside the school and college. The development of the student Christian movement, gathering its groups in the college for discussion of world problems in the light of the Christian revelation, is a fruitful recruiting and training ground for the leadership of the church. A Christian hostel attached to a non-Christian university and the development of the many-sided activities of the Young Men's and Young Women's Christian Associations are other channels of Christian education outside the university.

TEACHING THE MASSES TO READ

In more primitive communities the process of teaching adults to read is being pressed forward in many parts of the world. Dr. Frank Laubach has perhaps done more than anyone to serve the church by inventing methods of teaching adults to read. Beginning with experiments as a missionary among the Moros of the Philippines, he is now applying his methods of simplification to many languages on other continents. He himself was a delegate to the Madras meeting, and immediately after it he wrote thus in passionate advocacy to every other delegate:

Eleven hundred million people, almost two-thirds of the world, had no delegate at the conference, never had a delegate anywhere, are voiceless, for they cannot read nor write nor vote. In Asia and Africa over a billion people are illiterate,

over half the human race, nine persons out of every ten. This cold paper cannot tell you what that means. You think it is a pity they cannot read, but the real tragedy is that they cannot speak. . . . We have no indignation for a billion illiterates. It is a human weakness not to realize suffering unless we hear a cry. The illiterate majority of the human race does not know how to make their cry reach us. . . .

I have not only seen these people across Asia and Africa, but have sat beside many of them and taught them one by one, and have seen a new light kindle in their eyes, love and hope dawn as they began to step out of blindness. I know that we can lift this tragic multitude out of their curse, easily, without great expense, by caring and knowing and doing our part.

Few people realize that one thousand million people now illiterate will probably become literate this century. How Christ must yearn for the leadership to be with his church, as education of children has so largely been throughout nearly all the world. For they who teach this billion can win their hearts. The most direct way I know to lead a man to Christ is to sit down beside him with your heart full of love and sweetly and patiently teach him to read. That humility draws the man, obsessed with a sense of inferiority, and opens his ear to your glad story. You make good on your first promise to teach him and you have his confidence as well as his love.

This very unsensational work may have revolutionary effects if carried out on a wide scale and made the instrument for placing the Bible in the center of the church's life, and if it is further enriched by the greatly needed development of an adequate Christian literature. The prospect which thrilled the early translators of the Bible in northern Europe—of every peasant repeating its words in his own

tongue as he guided the plough, or the woman repeating them at her household tasks—is still an unrealized but glorious hope ahead of the semi-literate peasant churches of Asia and Africa. Anyone who has talked with a European or North American villager to whom the Bible has been his literature, and has seen how through it his whole thought-life has been lifted to regions of majesty and beauty, cannot contemplate without emotion a similar transforming educational process in the life of the now degraded outcaste in India or the demon-haunted peasanthood of China.

He who reads the Bible today realistically, with his eyes upon the contemporary human scene, will be lifted into fresh courage and new hope by the astounding pertinence of its prophetic vision and its affirmation of the revolutionary rôle of God in man's history. A new era of world-wide education for the Christian community, planned to meet the world crisis, and based on the Bible's relevance to it, opens before a church ready to grasp the opportunity. "Yet," says Dr. Laubach, "even our New Testament, originally written in simple colloquial Greek, has been translated into the classical languages of Asia, too difficult for new literates to comprehend."

The vital importance of an adequate Christian literature to all this educational process is as obvious as it is neglected in practice. Listen again to Dr. Laubach as he paints the other side of the picture:

The curve of literacy, which has been nearly stationary in Asia and Africa since the dawn of man, is now turning upward. The present trend of that curve indicates that we may expect within fifty years that five hundred million new readers will step out of the silent ranks of illiteracy. A hundred million more adults read today than twenty years ago. Russia alone claims to have taught eighty millions of adults in fifteen years.

Is the church providing them with reading matter? Will they be flooded with the message of Christ, or with atheism? Will they read love, or hate? Whatsoever is sown in their minds the world will reap. What will happen when this dumb two-thirds shall speak "after the silence of the centuries"?

In Asia and Africa, next to none of the simple reading matter these people need has yet been written for Christ or for better living. That is the most stupendous, the most arresting, the most ominous fact perhaps on this planet. Everybody is flooding that unthinkable vast multitude with reading—everybody excepting the church.

It is, indeed, nothing short of a catastrophe to teach people to read and then leave them with no virile full-blooded Christian literature in their own language, so that they are thrown back on pagan and sensational books and journalism. This is especially harmful in lands where the state represses Christian education, for Christian literature is one of the main channels through which, in such countries, the church can witness to the Christian meaning of life.

While translations from the literature of the West into Eastern and African tongues will continue to have high value in the sharing of thought across the world, the really

urgent and central need is for the development of trained and able writers from the ranks of the younger churches themselves. It is only as this literature is rooted in the racial and cultural soil in which those churches are planted that it can really be the expression of their own soul and come home to them with regenerating power. Above all, the literature of Asia and Africa is lamentably weak in picture and story books, graded from the youngest child to the adolescent, books that fill the mind during these impressionable years with a living picture of the family of mankind in the loving purpose of the Father of our Lord Jesus Christ.

The Department of Social and Industrial Research and Counsel of the International Missionary Council, under the direction of Mr. J. Merle Davis, inspired colleges in the Far East and in India to initiate first-hand surveys of the economic basis of the church in their areas. This fresh development is of primary significance in the sphere of education. It helps to bridge the lamentable chasm that has separated the students of Christian colleges and universities from their fellow countrymen whom they should be trained to serve. Their studies thus become more realistic and also give to the church authoritative information to guide its leaders in solving these intractable problems.¹

The varied enterprises that we have thus reviewed are

¹ An outstanding example is *The Christian College and the Christian Community*, by Rajah B. Manikam. Nagpur, Central Board of Christian Higher Education, 1938.

all the tools of a single aim, and we see Christian education, as the International Missionary Council findings put it, as "an integral part of the whole great enterprise of the church's witness; the process in which the church as it grows and develops within the nation seeks to open the riches of its life to all its members, and through them and with them to all whom it can reach."¹

FOLLOWING THE GREAT PHYSICIAN

The answer, so familiar to us all, that David Livingstone gave when asked why he was going as a missionary doctor to Africa, concentrates the compelling motive of the ministry of health and healing into a single sentence. "God had an only Son," he said, "and he was a missionary and a physician." To those who watched Jesus in Galilee, the two words that sprang to the mind to describe him were Rabbi (or teacher) and the great Physician. To the infant church, as he bade them farewell, his words were, "As the Father has sent me, even so send I you." When he sent out the twelve and the seventy his command was explicit—"Teach and heal."

The ministry of healing, then, is not an optional addendum, but integral to the witness of the church of Christ, a witness that it must continually give. For that reason it is from the outset and all the time part of the program of the younger churches. It cannot be left by them to Western

¹ *The World Mission of the Church*, pp. 76-77.

medical missionary agencies in Asia and Africa. This means that not only hospitals but training colleges for doctors and nurses ought to be in the forefront of missionary work, for only so can an indigenous Christian medical and nursing profession be developed.

This, it would seem, is an answer to two sets of critics, who, from quite different angles, challenge the preventive health work and the medical and surgical fighting of disease carried forward by the church in Africa and Asia today. The first criticism is based on the fact that governments all over the world are providing increasingly for protecting the health and healing the diseases of their citizens. Why, then, it is asked, should the world mission of Christianity spend time and money upon this work? The second is based on the conviction—expressed to the author, for instance, with some heat by Mr. Gandhi—that the missionary hospital is used as a bait to win men away from their own religion and to force Christianity on Hindus or others who in their ill health are helpless to resist.

The answer to both these lines of criticism is what lies behind the question asked of Christian doctors and nurses by multitudes of patients: "Why are you so kind to me? I am not of your race or your religion and I cannot repay you in money." Punjabi Moslems and Hindus, seeing the frail little white woman, Dr. Ellen Farrer, with her nurse companion walking in and out among the plague-stricken people of Bhiwani, fighting one of the world's most loath-



some pestilences, when almost every able-bodied neighbor was rushing away into the country, inevitably asked this same question: "Why have they not run away too?"

Examples occur every day of African and other patients traveling long distances to get to a Christian hospital even with second-rate equipment, passing by *en route* a government hospital perfectly equipped, and giving as their reason for doing so that the hearts of the Christian doctor and the nurse are kind to them. The verdict of Lord Roberts half a century ago that the presence of Dr. Theodore Pennell was more valuable than a battalion of soldiers for the pacification of the Afghan frontier is as true today of Sir Henry Holland, who for forty years has worked in a chain of hospitals founded by the early missionary pioneers. What he calls "clinical Christianity," as outspokenly Christian as it is unsparing in its sacrificial service, reaches the fiery Baluchi and Afghans when every other witness fails.¹

Actually the fact that Christian doctors and nurses have put into the service of healing the loving-kindness which money can neither pay for nor elicit has given the Christian medical and nursing services such a high place in the heart of non-Christian peoples. The courageous Christian woman, Florence Nightingale, braved the scandalized disgust of the respectable people of her day, to whom Sairey Gamp was the typical nurse. So today the brave sacrificial

¹ See also the story of Paul Harrison in Chapter V.

pioneering of Christian women is revealing to Asia how scientific knowledge and the trained hand and eye, wedded to the gospel of love, can lift the service of healing out of the disrepute into which it has sunk through the death-dealing ignorance of the midwives of the East.

We can discover no conditions that daunt the doctors and nurses who are today carrying forward the healing work of the Christian community to folk of every stage of civilization, peoples who are alike only in their common need.

Imagine the doctor in the heart of the beauty and peril of a tropical forest being awakened at two-thirty in the morning by eight wild-looking men from the jungle, dressed in skins and armed with spears and bows and arrows, carrying a woman in a dying condition in a hammock of bark and sticks, while two men in front and two behind wave flaming torches to scare the leopard or the lion which crouches by the jungle path. After fighting for hours for the life of that woman, the American doctor at Inhambane in Africa was able at dawn to tell the men that she would live. They leaped to their feet, whooping and dancing, and then flung themselves under the shelter of a tree to sink into the sleep that they could not take so long as her life was in peril.

Again we come face to face in more than a hundred centers over the world with the merciful ministries of the American Mission to Lepers, whose work is another ex-

ample of creative initiative in cooperation to fight the world's deadly curses. This organization, which relates its efforts to that of the Mission to Lepers having headquarters in London, is helping forward in every continent the campaign to rid the world of leprosy—a goal made possible of attainment by modern science as the tool of Christian faith and love.

The institution in 1938 of the Protestant School for Medical Aid in the Belgian Congo offers another illustration of the help that the missionary enterprise is giving to develop a leadership that will aid the government in its service to the people. A five-year course that includes medicine and Bible Study and personal evangelism has within it at least four elements formerly absent from a secular government training in Africa. First stands the explicit grounding of medical service in Christian ideals and in a setting favorable to such development of character. The course includes, second, the definite inclusion in the course of manual labor in a garden so that the trained doctor may continue to share the life and customs of the people. Third comes the education of girls alongside the boys and the training of wives of doctors. These culminate in the fourth characteristic, the elevation of the ideal of service of the people—that the finest dignity lies in menial tasks carried out in a spirit of love.

As we look at the chaos into which our Western civilization has precipitated the African and the Oriental, the

shocking extent of personal maladjustment appalls us. A marvelous field of illimitable service opens up in this connection for the scientifically equipped Christian psychotherapist, who can help the teachers and leaders of this new generation to make the Christian church a real home for their life. To attempt to survey this field of service in which psychology and medicine go hand in hand would carry us too far. The following example of the need, which any observer with imaginative insight could duplicate, must suffice.

A young African, brought up in the tribe, suffers a tortured malaise when his handling of machinery in the mines makes tribal magic seem preposterous to his reason while it still controls his instinctive reactions. His possession of money to be spent according to his sole personal decision is again in sharp conflict with the whole system of communal ownership and tribal decision that has governed his early life. His defiant rejoicing in his freedom of decision is haunted all the time by the overshadowing spiritual and moral authority of the tribal chief, distant though he may be.

On the one side this youth is a lonely rebel, an isolated atom; yet emotionally he is still part of the fabric of the tribe. He needs to see how freedom and obedience are one in the new greater tribe of the church, how the eternal beauty in the traditional loyalties and the truth that gives science its authority find their oneness in the God who is

the source of beauty, truth, and goodness. Such divided personalities need skilled help from Christian psychologists. They need to find their true home in the church as disciples of the Christ who pronounced at the same time the forgiveness of sins and the healing of the body.

The possibilities of the service of health by the prevention of disease open up another limitless horizon to the Christian community. Scores of examples could be given, like that of the simple training of thousands of teacher-pastors in India to show to their people the life-saving effected by the use of disinfectant in water at the time of cholera and other epidemics. Again, the reduction of the incidence of sleeping sickness, under the supervision of Dr. Clement Chesterman of the English Baptist Mission, in ten thousand square miles of the Congo from two hundred per thousand of the population to 0.4 per thousand is an example not only of the power of the missionary pioneer to prevent disease, but to give a lead to governments. They, with their far greater resources, can, as in the Belgian Congo Basin, affect an area the size of Europe. Similarly, the care of lepers, the blind, the deaf and dumb, the mentally deficient or unsound, are fields in which the Christian church has pioneered in Africa and the East as well as in the West.

That Christians have so pioneered is no accident. Their motive force goes back to the same fundamental contrast in the affirmations of the different religions as to the mean-

ing of life that we saw in action as they faced tragedy. However strongly the poignant wistfulness of the ancient faiths of Asia may appeal to us, it is disastrous to ignore the fact that they are, to the very root, defeatist. Faced by suffering, they deny its reality and leave the sufferer without relief, because their central assertion is that his suffering is only illusion produced by enslavement to the passions, whether of love or of hate. Animism, again, sees disease as the product of malevolent spirit forces, while under Islam it is part of the inscrutable will of Allah. In Christianity alone do we see the active healing will of a creative God who has sanctified the body as the temple of his Holy Spirit by taking our flesh upon him.

CHAPTER FIVE

The Living Waters of Evangelism

SOON AFTER SIX O'CLOCK EACH MORNING IN THE MADRAS Christian College where the International Missionary Council meeting was held, a row of us stood before small mirrors absorbed in shaving. Here was the lean highly-strung figure of Paul Harrison, his eyes still twinkling with humor after decades of hard service healing the wandering tribesmen of Arabia. There was Farid Audi, a Christian Arab of Nazareth in Palestine; and at his side the eager young Scot, George Sloan, of Tiberias, with contacts in every part of the Jewish world. At the end of the row was Bishop Thompson of Iran, while in the center was Kingsley Birge of Turkey.

As they began sharing their reminiscences day after day, I was swept by the realization that in the experience of that little row of unassuming men lay dramas of the adventure of evangelism that have all the thrill of fortitude in disaster and the unconquerable faith of servants of the Most High, such as would constitute a modern *Acts of the Apostles*.

As I watched the movement of Paul Harrison's arm, I could see the long scar which showed where he gave a

length of his own vein to try to save the life of an Arab child, none of whose relatives, not even his father, was ready to make that sacrifice. That act opened a new window for the Arabs into the meaning of sacrifice, and they called Harrison a blood-brother. Yet after Harrison and his predecessors had thus served the Arab for forty-five years with medical evangelism they were still, in Harrison's vivid phrase, "staring our robust sense of failure in the face." There was still not a single Christian as a result of their labors. Then, on the Pirate Coast, Abdur Razzak listened to preaching and "walked right into the kingdom of God." Zaharah, a woman who was driving her husband half crazy with her fierce temper and curses, was led by Harrison to pray for triumph over her temper and "Christ led her into his eternal kingdom." Noobie, the freed slave, and others joined the church in Arabia, which salutes us now to the number of forty.

In Turkey the efficient anti-religious secularism severely restricts public witnessing to Christianity, but the evangelist can get a hearing if he is free from the suspicion that his message has any political tinge. In Egypt the economic and social penalties that pursue a Moslem who becomes a Christian are so severe as to make conversion a difficult step. The picture is different in Iran, where the dictatorship of Riza Shah Pahlavi has not forbidden the presentation of Christianity and has sharply limited the previously overwhelming influence of the Moslem religious leaders. There

is a steady flow of converts into the growing, though still small, indigenous church.

The noble army of martyrs of the church of Christ received in 1938 Roger Craig Cumberland. A sturdy, bronzed American pioneer, his life was taken at the hands of two Moslem fanatics in Iraq. Born in a sparsely populated section of California in 1894, this young frontiersman asked his mission board to send him to the wildest of frontiers, Afghanistan. Since this was impossible, he was sent to Kurdistan, that mountainous region surrounding Mount Ararat. The missionary who guided him first through that wild country said, "There was nothing soft about Roger's nerves or physique. I led him for three months in Kurdistan, where neither of us had a bed, a shave, a chair to sit on, nor a table."

He made long trips among the Kurdish villages, living with the people, eating their food, sleeping under their roofs, learning their language, winning their confidence, and establishing Christian centers among them. The conversion of a Moslem teacher to Christianity roused in these fanatical Mohammedans a storm of resentment against Cumberland. In May of 1938 he got warning from a Moslem boy that a group was trying to destroy him. "I do not think there is much danger to me personally," he wrote home. "But if there were that would be no reason for leaving. Ever since the world began people have been called cowards if they did not risk everything for tribe and na-

tion, and today how many thousands are daily in danger just as a simple matter of duty, without any heroics about it. The church might make more progress if it would get the same attitude."

A month later two men came to see him. After the Moslem custom, he served them with fruit drinks, and then, having taken of his hospitality, they shot him repeatedly while his back was turned to get some Scripture portions they had asked for. He died that night on the operating table in the Mosul hospital, whither he had been taken by airplane in an heroic effort to save his life. Of him it may truly be said, "The blood of the martyrs is the seed of the church."

A WORLD PERSPECTIVE

If we survey the world geographically to examine the areas still without any Christian occupation at all, we find, for instance, that at least forty-five per cent of the area of China is untouched. Nearly five hundred Indian states are entirely untouched by the Christian mission in any form; and in many cases their rulers refuse all permission to enter. Altogether there are nearly six hundred Indian states. They include a quarter of the population and a third of the territory. Taking India as a whole, there are only fourteen Protestant missionaries and some seven thousand Christians to each million inhabitants. As the large majority of Indian Christians are from the depressed classes, the

vast mass of Hindus as well as the eighty million Moslems and Sikhs are relatively speaking unevangelized, although considerably leavened with Christian ideals.

Not only is the great central plateau of Asia unoccupied by Christian forces, but in some areas they are being shut out where occupation had already been effected. A Swedish missionary who in the autumn of 1938 had been forced to leave Sinkiang escorted by three police with rifles always at the ready, reached the Council meeting at Madras after over fifty days of traveling. After twenty years of work there, he and two companions were the last missionaries to leave that country.

Similarly most of the Moslem areas of North and West Africa are barely touched by evangelism. In Africa as a whole there is an average of fifty-six Protestant missionaries to every million people. This figure is much larger than that given for India; it is due largely to the fact that government grants support a number of Christian educationists. Many of the vast regions of Latin America still remain beyond the reach of the proclamation of the gospel.

This swift geographical survey must not blind us to the fact that even in the more completely occupied areas of the world large groups of often highly influential classes of citizens are almost untouched.

In Japan, for instance, this is in general true not only of those of aristocratic birth, military officers, the artisans and the students, but of the great masses of the peasants

as well. The majority of Japanese Christians are urban and belong to the middle class. A plan put forward by Toyohiko Kagawa in the full tide of the Kingdom of God Movement is worthy of consideration in all lands. His proposal was for a specific approach to the Japanese people by evangelists specially equipped to deal with different groups—here the teacher, there the student, the laborer and the fisherman, the factory girl and the merchant.

In India, in sharp distinction to Japan, there is relatively little missionary approach to the middle-class farmer and the urban shopkeeper, both of which classes are of first-rate strategic value in the Christian occupation of that land. Again, in the Philippine Islands, the aborigines in the mountains at one end of the scale and the intelligentsia at the other are untouched.

The interdependence of the missionary and the native church is illustrated when we analyze such a miracle as the winning of twenty-one thousand new believers in a campaign that celebrated in 1937 the hundredth anniversary of the work of American missionaries in West Africa. We see at once that neither the enterprise of that widespread proclamation of the gospel and that gathering in of converts, nor the educational work in Bible classes that builds up those who have thus become Christian, could possibly have been undertaken by the missionaries alone. Yet without them it would not have taken place.

In an Africa where the forces of Western industrialism

and government are destroying the fabric of the traditional tribal civilization, the living power that helps today to create a new order is that of the Christian gospel. The work of the missionaries from Livingstone and Mackay onwards has "contributed as surely to the future civilization of Africa and to the peace of the world as that of any group of men who have lived," says Dr. Thomas Jesse Jones of the Phelps-Stokes Fund, well known American educator and authority on Africa. And he continues:

The churches, representing all shades of thought, have made most important contributions. . . . To believe in one God who is a benevolent and eternal Spirit, instead of many gods of wood and stone; to believe in and practise monogamy instead of polygamy; to follow the spiritual and ethical teachings of Jesus of Nazareth instead of the quackery of some witch-doctor: these represent changes of inestimable value.

The African minister who goes out to carry the gospel to these tribal folk is himself, as Stanley High says, "a pastor-teacher-builder-doctor-farmer." For this manifold service he is prepared at such a central training school as that of Kambini in Southeast Africa, where he learns not only theology, but elementary medicine, how to make bricks, build houses, tan hides, and sow and reap; while his young wife is taught reading and writing, sewing, the care of children, and elementary hygiene. And the American missionaries who carry through this training must themselves possess all these skills—and more also.

Looking beyond the fields ordinarily thought of as those for missionary expansion, a unique new phenomenon presents itself in the authority exerted over a fifth of the earth's surface by Soviet rule, explicitly and by settled policy hostile to belief in God. While pursuing aims that are to some degree congruous with the gospel, by a tragic misapprehension the Communist party which controls the Soviet government sees in the Christian gospel the enemy of those very aims. The responsibility for this misapprehension must rest partly on the Orthodox church.

To achieve a just world perspective we also need to recognize that, while the gospel is preached throughout the Western world, vast numbers even there disown the Christian faith, while the allegiance of multitudes who call themselves Christian is only nominal.

INCREASE AMID CRISES

Turning to the actual growth of the Christian community in the world, we find that the increase during the present century is unparalleled in any similar length of time in Christian history.¹ South of the Sahara, that is, in Negro Africa, the number of communicants has multiplied five-fold in the present century, having, indeed, doubled in the past thirteen years, and now numbers two million. In

¹ These facts are taken from the *Interpretative Statistical Survey of the World Mission of the Christian Church*, International Missionary Council, New York. The figures are exclusive of Roman Catholics.

India the number of communicants has trebled in the present century, and in the last decade of record has increased by a third, the total now being over one million.¹ The number of baptized Christians is continuously increasing at the rate of about fifteen thousand a month. In the Philippine Islands, where non-Roman churches had not been established at the beginning of the century, the communicants now number just about two hundred thousand. The increase is progressive, the numbers having trebled in the last thirteen years.

Even swifter rates of increase are reported from Latin America, where communicants have multiplied seven-fold in this century and trebled in the past thirteen years. In Japan, where the total number of communicants is over two hundred thousand, they have multiplied five-fold in this century, and the growth in the past thirteen years has been over fifty per cent. In Korea, while the number of communicants has multiplied seventy-fold in the present century, the rate has been drastically slowed down in recent years, a result not surprising perhaps in the light of the unsleeping espionage and intermittent persecution, rising at times to torture, by Japanese officials.

The rate of growth in China is equal to that in Japan, a multiplication five-fold in the present century. The im-

¹ The number of baptized Christians in these lands, as in the West, is far greater than the number of communicants. For instance, in India and Ceylon, the total Protestant Christian community is 2,718,499, more than twice the number of communicants.

pact made by the heroic service of missionaries to the suffering Chinese in the present conflict, together with the explicit Christian witness of Generalissimo Chiang Kai-shek and his wife, would lead us to expect that this rate of increase would not slow down.

In the Netherlands Indies the superb work of Dutch and German missions has developed, through the evangelistic witnessing of the younger churches themselves, a communicant total of well over five hundred thousand. We shall be able to take a closer look in the next chapter at this expansion of Christianity in an area comparatively unknown to English-speaking Christians.¹

He would be a pessimist indeed who did not see, in this remarkable growth in times of turmoil and crisis and in the face of intense hostility in many areas, a foundation both for buoyant faith and vigorous advance. He would be, on the other hand, a foolish optimist who failed to envisage realistically not only the vast areas that we have reviewed which are still untouched, but the fact that in every one of these lands the tidal flow of increasing population means that *there are actually today far more non-Christians in the world than there were when the modern missionary enterprise began.*

At least one more factor of very high importance must enter into any realistic world picture. The impact of Christianity in every part of Asia is creating a purification and

¹ See pp. 124-25.

revival of the ancient non-Christian faiths. Where Buddhist peoples have been led by a corrupt and ignorant priesthood and have sunk into animistic practices, we see a process of revival and return to the purer elements in the faith. Both Buddhism and Hinduism, stimulated by Christian teaching and example, are incorporating ideals of active social service—a seemingly alien growth on faiths that explicitly repudiate as unreal the lives to which the social service is being directed. In Hinduism, developments like the Ramakrishna movement attempt simultaneously to purify the religion of its polytheism and to graft on to it hospitals and industrial schools. Mr. Gandhi's leadership of the movement for bringing the sixty million Untouchables within the fold of Hinduism falls within the same category of processes that, as he himself said to the author, owe much to the proclamation of the teaching of Christ in India; and yet in his own mind this is also part of a return to a purer Hinduism.

An increased enthusiasm for Islam is evident in many areas, such as Egypt. This movement is generally recognized as springing from an instinct for group solidarity, linked up with nationalism and with hostility to Western imperialism, but it is also spurred on by sincere spiritual conviction.

If we try, then, to sum up the total situation, we discover the most remarkable expansion of Christianity, both in numbers and in area, of its whole history, now faced by

the rise of new pagan idols in the West and the quickening of fresh vitality for resistance in the ancient faiths; while at the same time, as we shall note in a later chapter, the hostility of governments to the absolutism of Christianity is active in many parts of the world to a degree hitherto unparalleled.

We thus see in a strikingly new way that the Christian community is a world church and is set to perform its redemptive and transforming function in the heart of the world crisis.

THE CHURCH OF THE GOOD SHEPHERD

If, indeed—and for a Christian the conclusion seems inescapable—it is God's will to break into history in this crisis in and through his beloved community, the very thought of any part of that church living a self-contained life must wound the heart of the Good Shepherd. Jesus showed us the very heart of God, the Father, in his pictures of the shepherd who was unable to rest while any sheep wandered in peril of wild beasts, of the woman searching everywhere in order to restore the lost coin that would make her headdress complete, and of the father on the housetop gazing out to the horizon and running out when the limping figure of his lost son appeared far down the road. A church that sets any goal higher than that of proclaiming the good news of the kingdom to those who have not heard it fails to share the exultant happiness that

rings through the words: "Rejoice with me, for I have found my sheep which was lost."

It is of the very essence of the church that it should live not for itself but for the kingdom; and the church that anywhere allows itself to live an inverted, self-regarding life weakens the whole line of Christian advance at every frontier.

That God's standard of values in this respect should control the worship, the witness, and the financial budgets of the church is not optional. It is a central test of discipleship. To show our adoration and love for the God who so loved the world that he gave his only son we must ourselves so love the world that we give of our substance. While this is eternally true from the angle of our loving obedience to God, it is uniquely reinforced today by the crisis on the issue of which the fate of the coming generations would seem to hang.

If, then, each branch of the church must be at the service of all other branches in facing the unfinished task, the thought of older churches withdrawing their aid as the younger churches grow becomes a species of treachery. The East must send its prophetic voices to help the West fight resurgent paganism, while the West, in comradeship with the East, offers those reinforcements that spring from her accumulated experience and resources of personnel and finance. To stigmatize the financial offering of the West to the East as charity is as ridiculous as to use that word

to describe help given by a brother to a sister. For the church is indeed the family of God.

Western Christians who have not traveled in the East or Africa can hardly by an exercise of the imagination realize the vast disparity in wealth between the older and the younger churches. To leave on the shoulders of the younger churches great and costly institutions, educational and medical, projected from the financial plenty of the West, would be grossly unfair. It would also issue in disaster. For while some of these institutions may become superfluous through the growth of government institutions, others are more than ever essential for the training and equipping of a highly qualified and specifically Christian leadership.

As the findings of the section on the economic basis of the church,¹ adopted by the Madras meeting, say:

It is unreasonable to expect the younger churches at this stage of their development to undertake the entire support of the institutional program established among them by the older churches. Their failure to do this does not prove that their spiritual life is at a low ebb or that they are failing in self-maintenance. . . . We record with thankfulness a marked increase of self-support in many areas. Nevertheless help from one group or section of the Christian church to another is still necessary. Those who are strong should share with those who are weak.²

¹ We deal with the economic basis of the younger churches in Chapter VII.

² *The World Mission of the Church*, pp. 100, 101. New York, International Missionary Council, 1939.

SINGING FOR JOY

Christmas Day fell towards the end of the International Missionary Council meeting at Madras. On that day the voice of discussion was silent. The members did not forget the urgent problems with which they had been wrestling for many days, but strengthened themselves with the living waters of adoration and joy. Many delegates told of the wonderful turning to Christ in their lands. An Indian speaker said that the joyful endurance of persecution by village Christians young in the faith and their lack of resentment had in many places caused their persecutors to try to discover the secret of the new faith and to ask for baptism. Often these new converts were the landlords and more powerful people in the village. "Lowly Christians," he said, "singing the song of the salvation of the Lord, are carrying thousands to Christ."

A German missionary in Sumatra spoke of "the sudden coming of the Lord" to many who had resisted the preaching of missionaries for over thirty years. Three hundred villagers who had long wished to be baptized followed into the Christian church the chief priest of their old religion without whom they had not dared to move. Their new faith was severely tested when the rains failed and the non-Christians taunted them. "It is the old gods who take vengeance because you have left them," they said. Some of the new Christians became unsettled, but the

former chief priest stood firm. "Whatever may happen," he said, "I will be faithful and loyal to Christ." A deep spiritual struggle ensued, but victory came. Now the little church, built thirty years ago, is too small and the Christians worship in the open air on the shores of a lake.

Dr. W. Y. Chen, general secretary of the National Christian Council of China, shared with the delegates at Madras some of his experiences in student evangelistic work in China in the present unprecedented crisis. Chinese students, he said, "want a commanding and challenging religion that will take all they have and call for more. They are eager for active service, and willing to endure hardships, to make a supreme sacrifice, and even to lay down their lives. During the last few months in Hankow I had the privilege of living together with a chosen group of more than six hundred students, both boys and girls, being trained for social service. They were not organized under Christian auspices, but at their own request I conducted a series of meetings. The general theme was 'Christ and the Cross.' The story of Christ, his life, death, and resurrection, fascinated them. The idea of the cross became more and more significant to them. When they came out of Hankow to Changsha, just before our soldiers withdrew from that city, they demonstrated a most heroic, courageous, and selfless spirit in rendering service to the refugees, to men, women, and children who had become homeless.

"Yes," Dr. Chen went on, "Chinese students want a

religion, that will give them inner strength and power to face the most awful hour of life. Christ, Christ alone, having passed through the valley of death, gives courage to his followers.

"The last point that I want to make out of my experiences with the Chinese students is that there is a demand for a living witness from the followers of Jesus Christ. Once when I was talking with a group a young Chinese student said to me, 'Unlike other evangelists you do not preach much about heaven and hell. Can you tell me exactly what a hell looks like?' 'No, my friend,' I said to him, 'I cannot tell you exactly what a hell looks like, for I have never been there myself!' 'But,' said he, 'I have seen heaven and hell. I have seen how hell broke loose in many places in this war and I have also seen heaven. Heaven to me is where God is. I have seen how Chinese Christians and missionaries during those horrible days were able to stand up with cheerfulness and minister to those in suffering. They have joy and peace, for in their hearts there is God. Does not Jesus teach that the kingdom of God is within you?'

"Chinese students," Dr. Chen concluded, "do not want a religion of talk but a religion that will work, that can be put into practice by its believers in their daily life. In China where there is so much suffering and heartbreaking events, there is surely a great need of the redeeming love of Jesus exemplified in the lives of his followers."

WHAT MAKES A CHURCH INVINCIBLE?

To the mind that delights to call itself realistic it must seem merely visionary to state the elementary truth that the source of all victorious advance of the church is found in worship. Yet, as has been succinctly said, "The church must go upon its knees before it can find its feet." One has watched an outcaste church in India, its members the descendants of an immemorial line of serfs who had been cringing, ignorant, and debased, saying, "Our Father which art in heaven." One realized that from that very claim to be sons of the Most High sprang the beginning of new manhood, the impulse to cleanliness, the desire for knowledge, the joy that must sing; and that power of unconscious witness which is today bringing ever increasing multitudes into the Indian church, even from among the ranks of the caste masters of these Christians from the depressed classes.

We cross over into Burma, into a village where a Christian church of peasants has come into being. We find that the younger members, as children of this enlarged family, have created an association that serves the whole community with the active affection of sons and daughters. They raise, by regular small gifts, a fund from which they are able to lend a limited amount of money at an infinitesimal interest to anyone who needs it, an amount that must be refunded within a year. They watch the fabric of the house

of worship and become in part responsible for its renovation by setting themselves to do the work of weaving the mat-walls, finding new bamboos for pillars, and in other ways repairing the church building. They provide leadership for the mid-week services and visit the sick and aged and pray with them. If the workers of a family are ill, the group goes into that family's fields to carry on until the breadwinner is about again. All this cooperative service, which is at once self-support and witness to the world, springs from worship that brings members of that church together as one family in adoration of their common Father.

We are baffled as we try to focus in sharply outlined pictures the ongoing revolution that the Christian gospel in action works in the life of the African peoples; and the incessant struggle that such transformation demands. The girl returning to the bush from the Christian school resists all efforts to sell her to a husband as his third or fourth wife. The same girl married to a Christian husband rears her children in a new cleanliness that means health and happiness, and lives in a new comradeship with her husband. The sick see the power of the sorcerer and the malign action of the spirit-world fade away in the light of the healing hand of the Christian doctor and nurse and their knowledge that the one Reality in the spirit-world is the power of a loving Father.

In an area, for example, like the French Cameroun, the

church has been the one continuous upbuilding influence in the life of the people. During the past sixty years the Africans of that vast area have been first under British trade, language, and government methods, then German from the 1880's onward to the World War, and now French. During all that time American and other missionaries have pioneered in education, medicine, modern agriculture, training in crafts and in the proclamation of the gospel that uses all these tools for the more abundant life. As a result, today the swift growth of the church in membership is so great and continuous as to strain every resource of education and of community influence that Christians can muster to build the people up in the faith.

These Christian African people, studying St. Paul's letter to the Galatians, find in it a startling modern realism as it describes the very evils against which the African Christian community is waging war. The Halsey Memorial Press at Elat in the Cameroun, with its backing in America, pours out translations of Gospels and epistles for Sunday school lessons, a magazine and other literature to help the African to a fuller understanding of the faith; while missionaries and Africans wrestle with the problem of conveying the infinite riches of the gospel in a tongue relatively poverty-stricken in those areas of spiritual vision and moral splendor.

An American missionary whose field of supervision has a radius of three hundred miles, with a Christian popula-

tion of thirteen thousand and with one hundred and sixty preaching centers, wears out motor-cycles and bicycles as month after month he weaves his incessant way through the jungle.

The organized Christian education in such an area provides a ladder by climbing which the growing personality can rise to continuously loftier heights of outlook and attainment. Here in one district are bush schools every five or ten miles to teach the elements of reading and a knowledge of the New Testament; above these are six advanced schools at central points; and at the apex of the system is a college in which the training culminates. The goal throughout is the same—the growth of changed persons.

"My mother told me," said a boy to the missionary, "to come here to school and learn all I could; then when I was grown to come back home and take vengeance upon those who had done evil to her. But after I had been here for a while," he continued, "the Lord Jesus showed me that way was wrong and that vengeance does not belong to us."

These examples are deliberately taken from the experience of unsophisticated peasant groups. They illustrate the truth that every Christian worker in Asia and Africa could illuminate with other examples, that the worshipping church is the conquering community. The only thing that makes a church impregnable against any earthly power is the consciousness that behind it is the loving grace of an almighty God.

As we go on to examine tried ways and new adventures of witnessing to the gospel in speech and song, teaching and healing, architecture and art, we shall lose our way unless at every point we come back to this fundamental verity: that they all find the spring of their effectiveness in the pure river of the water of life which a worshipping church sees to flow out of the throne of God and of the Lamb.

CHAPTER SIX

In Earthen Vessels

A YOUNG AFRICAN TEACHER, WITH A SENSITIVE EAR FOR music, spent his vacations traveling among villages in the West African bush listening to the songs of the people and recording the airs. These airs he taught to his schoolboys, joining them to Christian words. One evening when a gathering was prepared he planned as a pleasant surprise that the choir should sing these traditional African tunes. The elders of the church were hotly indignant and terribly hurt. They could not hear the Christian words, they said, for they were drowned by their own recollection of the heathen words connected with the music. So vehement was their feeling that the young man was turned out of the church and lost his position as a teacher. Happily the great Gold Coast Christian College at Achimota heard about him and invited him to join the staff; for it is one of the central features of that college's policy to conserve and adapt in the service of the kingdom of God the expressions of beauty in folk music and sculpture produced by African tribal life.

The young African Christian who told me this experi-

ence, a friend of the teacher in question, said that for him, as for his friend and all his generation who have been born of Christian parents, these airs have no heathen significance; and he loves to sing them with Christian words. Yet he perfectly understood how the whole emotional reaction of those who had in youth, as tribal animists, sung these airs with their heathen words, would be one of violent repulsion. That repulsion springs not only from detestation of the sensual pit from which the Christians were dug, but from fear of the tug back into heathenism that comes from the throbbing of the drum and the seductive swing of the music.

This experience, to which a multitude of parallels could be given, opens a window on the entrancing vista of experiment by the younger Christian churches in witnessing to the people in ancient ways that reflect the spirit of their own culture.

The gospel itself—that is, the good news that God has brought into the life of man in Jesus Christ—is an eternal fact gloriously unalterable. But every presentation of that gospel from the very start has been an adaptation of its expression to the minds and hearts of those to whom it is proclaimed. For instance, the very words that St. Paul used, which have become the daily currency of theological language for us, were terms taken from the familiar background of his hearers, such as the purchase and freeing of slaves, and even making them heirs in the household of

their late owner, or the acquittal of men accused of crime. The Fourth Gospel, again, is an adaptation to minds steeped in fundamental conceptions of Greek thought. What New Testament writers and Christian interpreters through subsequent centuries have tried to do is to express the revelation of Christ and what it means in terms real to the listener.

Today, all across the world, Christians in the younger churches are beginning to try through painting, music, architecture, and forms of worship, as well as in drama and sculpture, to root the eternal seed in the soil of their own land. Intellectual wrestling with the realities of the gospel in terms of their own thought is already bearing fruit.

The findings of the International Missionary Council put forward by the group on the nature and function of the church say:

The gospel is the divine seed that is put into the soil. The seed is good, fruitful and the same everywhere. What grows up where the seed thrives is Christianity in a particular form. Such forms, however, are necessarily many, since it is no less true and no more strange in the spiritual world than in external nature that the harvest which we reap on the field bears marks not only of the seed but also of the soil. The various forms are legitimate in so far as they are genuine expressions of the gospel, illegitimate in so far as they misrepresent it. . . .

So today African, Chinese, Indian, Japanese and other indigenous expressions of the Christian religion are taking shape. There may indeed be forms which do not truly represent the

gospel. Nevertheless, it is not in principle wrong or illegitimate that there should be, as interpretations of the one gospel, many forms of Christianity.

It is the gospel of Christ which we are to give to others, and not our own particular form of Christianity. Often, especially in countries where there are "younger churches," we hear Christianity and the Christian church criticized as being importations from foreign lands or agents of Western imperialism. Although in some cases such criticism is not warranted by the facts, these imputations of "foreignness" and "imperialism" are serious at all times, and not merely in days of growing nationalism.¹

ETERNAL SEED IN NATIVE SOILS²

Those who receive Christ and his truth take him into the setting of their own lives. In the creative life of art we take this for granted when in a Raphael or a Da Vinci we see Christ and his disciples in feature and garb indistinguishable from the contemporary Italian; yet always Christ is mysteriously himself. We should not then be startled when, on entering the shadow of the exquisitely beautiful chapel of Trinity College, Kandy, whose architecture springs straight from the soil of Ceylon, we see Jesus repre-

¹ *The World Mission of the Church*, pp. 24, 25. New York, International Missionary Council, 1939.

² The following books by Dr. Daniel J. Fleming, annotated in the bibliography, p. 184, are specially recommended in connection with this section: *Heritage of Beauty: Pictorial Studies of Modern Christian Architecture in Asia and Africa* illustrating the influence of indigenous cultures; and *Each with His Own Brush: Contemporary Christian Art in Asia and Africa*.



sented in the altarpiece as an Anglo-Singhalese, as is the artist who painted it.¹

Contemplating the sequence of Chinese scroll paintings of the gospel narrative and of the parables, unfolded to us in the art exhibition of the meeting at Madras, we see both Jesus and his picture-teaching entirely in Chinese terms—a Chinese father and his prodigal son, the Levite and the Good Samaritan, and the rest in the setting of Chinese life.² In the deeply moving picture of Mary anointing the feet of Jesus, by the creative Indian Christian artist, A. D. Thomas, we are startled—yet why should we be?—to find Jesus represented in the traditional style of Hindu and Buddhist religious art, while the conception is Christian to the core. And who can stand without awe before the wooden statuette of the Bantu Madonna and Child?³ Could anything be in stronger contrast to the serene strength of this statue of the African mother, with gentle wonder in her face as she holds the little black head of her baby against her breast, than the riotously rich coloring and strong dramatic modeling of the Philippine picture of the Mother and Child?

In these pictures we move toward that complete appropriation of Christ within the life of the people without which his church is not really rooted in their soil. Yet the

¹ See *Heritage of Beauty*, p. 81.

² See *Each with His Own Brush*, pp. 14, 33.

³ *Ibid.*, p. 71.

more we gaze upon these pictures the deeper grows our wonder at the strange paradox, that the more intimately Christ enters into and is appropriated by the life of one of the world's peoples after another, the more brightly shines the universality of the Son of God, the Father of mankind.

What we see in all these authentic forms of native¹ art as distinguished from its bastard forms is the working of the principle that the goal of adaptation is the expression of the eternal, unchanging gospel through the infinite variety of human expression.

As we turn from painting and sculpture to architecture and go on to music and preaching and writing, we shall do well to recall that the essential goal in all of them is to arrive at the experience of Pentecost, where the astonished people said: "We do hear them speak in our own tongues the wonderful works of God." The content of the message is there, ringing and unmistakable—"the wonderful works

¹ Has not the time now come for a re-establishment of the beautiful word "native" as meaning "natural to, belonging to one by right of birth"? Its disuse through the objection to it as a term expressing inferiority was natural. But the world-wide upsurge of national pride at least has this benefit within it, that all peoples are proud of and try to conserve what is best in their own tradition. As Robert Bridges says:

*In rival tribute to surprise
The world with native merchandise.*

We recall the story of that superb cricketer, Prince Ranjitsinghi, who, writing from Britain to India, said, "I have been chosen as a member of the All-England cricket team. I am the only Indian; all the others are natives."

of God"—but what makes the audience understand those works is that they hear them described in their own language.

As that great pioneer of Christian architecture in what he calls "new Christian lands," J. Prip-Møller, says: "The silent appeal which emanates from the lives of doctors, nurses and teachers to come to the living God, the Father of all, although they may never have preached a word, might as well emanate from the building which we erect in order to house these and other activities of the church."

The question to ask, then, about any building is: Does it send forth a call about the love of God, not merely to church members but chiefly to those who may not as yet have heard even the name of God? This will come home with great force to anyone who in the sun-scorched East has tried to worship with Orientals in a stifling Gothic building with highly colored glass windows, and then has entered the cool shadows of such a building as the beautiful chapel of Peradeniya Training Colony in Ceylon, with its high gabled roof and overhanging eaves supported entirely by magnificently carved wooden pillars and having neither walls nor windows. As Dr. Prip-Møller points out, there is a danger that the Western church will proclaim in the East "not the universality of God, but the universality of Gothic." We of the West fail indeed to remember that the most familiar structure of our church buildings springs from the proportions of the basilica, the Roman

court house of early Christian days—itsself therefore an adaptation of a native style.

Anyone who has passed from such a church building as that in Erode, South India, where a Western structure is built with arches of the type associated with Moslem mosques, to the wonderful Christian *ashram* at Tirupatur,¹ with its *gopuram* towers at either end decorated in the highly ornate style of a South Indian Hindu temple, and thence on to the new cathedral at Dornakal, will realize that two approaches to this fascinating problem are being made.

In Erode we see an essentially Western conception modified by the introduction of Asiatic motifs in its arches and the pierced stone work of its window spaces. In the *ashram* at Tirupatur we see essential features of the Hindu temple modified by the introduction of Christian motifs in its ornamentation and symbolism. The *ashram* building, exquisite in its devotional beauty within, is so close to the Hindu temple in its exterior structure that it has, upon some Indian Christians of the first generation, the same effect that the heathen airs sung by the Christian teacher and his choir had upon the African church elders. On the

¹ A Christian *ashram* is a development of the Hindu center where the disciples of a Hindu religious leader live with him in fellowship and meditation. The Christian *ashram* is a place of Christian fellowship and a center of community service to which Christian workers or others go for longer or shorter periods. This *ashram* is pictured in *Heritage of Beauty*, pp. 62, 63, 65.

other hand, the Erode chapel, with all its beauty, does not seem to speak entirely in the language of India.

In the new cathedral at Dornakal, dignified without being too massive for its present village environment and with all its decorative treatment attuned to the theme of adoration of Christ, we have a building perfectly Indian but not at all Hindu or Moslem, entirely Christian but with only such Western accessories as are in complete harmony with the rhythm of its lines. As I watched the village women on the ground breaking up the rock into cubes for the floor and peasant craftsmen carving the themes of the lotus and the cross on the pillars, while out in the field an ox went round and round with the millstone grinding stone into powder for the mortar, the thought came to me that just such a scene could have been witnessed centuries ago in York or Chartres when the Christian architects and craftsmen of England and France were creating a new expression of worship adapted to their climate and environment and expressive of their native genius.

Miss Mina Soga, an outstanding Christian educational leader of Bantu origin, said in a discussion at Madras, "The African says today, We want to feel at home when we worship. South African buildings are always round thatched huts. The first time that I went into a church it was built on the Western pattern. I said, I am in a foreign country. Then a Christian priest put up a round hut with a thatched

roof, such as we Africans are accustomed to, and I was at home before God."

THE HARMONY OF IDEA AND STRUCTURE

The essence of the process, whether in painting or architecture, which we have reviewed, or in church organization or expression in speech and literature, to which we now turn, is toward a unity of idea and structure which creates harmony. This harmony of the soul and the body can only spring from harmonious working between the men and women who come from different cultural backgrounds and who see the goal from different angles. For instance, the Western conception of a hospital building—light, airy, and hygienic—can be harmonized with the horizontal lines and deep curved eaves of the Chinese tradition and yet be built cheaply with reinforced concrete, avoiding the extravagance of the usual Chinese brackets and elaborate roof ornamentation. If, however, the whole structure is to combine these Western and Chinese elements and breathe the atmosphere of welcome and loving-kindness, the minds of all those who are concerned with it must be freely and joyfully subdued to the service of the Good Physician.

One of the most significant adventures in witness is that initiated by Dr. Karl Ludwig Reichelt, a distinguished Norwegian scholar and founder of the Tao Fong Shan Christian monastery in South China. This name means

"The mountain from which the Christ-spirit, the Logos-mind, is blowing." Its aim is to offer to religious Buddhist leaders in the Far East an opportunity to study the Christian religion in an atmosphere congenial to their cultural heritage. Dr. Reichelt, as a young missionary, lived and moved among unnumbered Chinese temples. He was baffled when seeking to talk intimately with monks and pilgrims by invisible barriers which seemed impassable. The idea of a new method of approach came to him as in a vision. For eighteen years he prepared himself personally for this task of interpretation. So he settled at last on a secluded tableland among the beautiful mountains of South China.

A unique group of buildings has now arisen there which all express the gospel in terms of the spirit of Far Eastern spiritual aspiration. Buddhist monks, on pilgrimage through Asia, more and more often stay at Tao Fong Shan as they move on their way from monastery to monastery. There, as they talk with Dr. Reichelt, he gives to them no syncretistic mixture of Buddhism and Christianity, but the unique gift of Christ in the gospel, presenting it, however, in a setting and in terms near and dear to their hearts. Already over a hundred people have been baptized, of whom sixty were former Buddhist monks or novices. In the words of the Bishop of Hongkong, this experiment "has the utmost significance for the future of religion in China." The buildings are the work of Dr. Prip-Møller,

who for many years has spent long periods in Buddhist monasteries.

Dr. Reichelt's own mental and spiritual preparation for this task is an epitome of the long discipline through which both missionaries and leaders of the younger churches are now passing. It involves so deep a comprehension of the non-Christian faith in question that those who intelligently hold that faith may appreciate his sympathetic yet realistic insight. On the other hand, a man must both be gripped by and have such a grasp of the gospel as to be able to present it in intelligible and persuasive word and quality of life. This inevitably involves some restatement of the gospel itself in terms as real to the Asiatic and African of today as were the formulations of St. Paul to the men and women of the first century, to which we have already referred. Again, the presentation of the gospel in any tongue to any people involves, as all translators know, either the use of new words or the filling of old words with a fresh content. An eminent example of this is the word "love." We say, and rightly, that there are languages in which there is no equivalent for the word "love" in its full Christian content, forgetting that that was originally true of the use of that very word in English.

Other entrancing fields of adventure we have not so far explored. Some of these are more familiar, as, for instance, the adaptation in India of the customary *bhajans*, or musical dramatic lyrics, to proclaim the gospel through the

narrative of the life of Jesus and the telling of his parables. These *bhajans* are used with telling effect to capture and hold the attention of Indian crowds at markets and festivals. One rich value in this process is that even the illiterate church can, in these songs, witness to the gospel in public.¹

Still another adventure on original lines is the remarkable development of newspaper evangelism in Japan, a method particularly suitable in that country because almost every Japanese can read. It began through the initiative of inserting in Japanese secular papers short advertisements inviting those in spiritual and moral perplexity to write for help. The almost embarrassingly large response has led to widespread and highly organized activity that continuously presents the gospel in the public press of Japan, both by articles and by what amount to correspondence courses in the Christian faith. Large numbers of Japanese have already in this way joined the Christian church, for, at an appropriate point in the correspondence, the inquirer is directed to get further light from some Christian pastor in the district where he lives.

TRIBAL WAYS AND THE CHRISTIAN WAY

More intimately woven into the fabric of the nation's life than even its architecture, music, or painting is the cus-

¹ See the author's *The Church Takes Root in India*, pp. 74, 75. New York, Friendship Press, 1938.

tomary law, the ways of living in community, of the tribe or nation. These are indeed almost the direct expression of its soul. The catastrophe of moral breakdown among so many converts to Christianity has lain in the fact that they were, of necessity, suddenly and completely uprooted as individuals from this moral and spiritual soil in which all their life had grown, without finding rootage in any other community. The tragedy was inevitable where group solidarity, as in the Hindu caste system, automatically regards as dead anyone who leaves Hinduism for another faith.

But what solution is there to so difficult a problem? In recent decades, not only in India but in the Netherlands Indies and Africa and Papua, men and women have spontaneously come in groups to embrace the Christian faith. This process, for which the familiar term mass movement is seriously defective, means that the group can bring with it into the Christian church all those elements of its customary ways of life, those unwritten codes of tribal law and community ways of living which give poise to life. The problem here, of course, is to separate the tares from the wheat. It is the peril of baptized paganism, which was so familiar in the mass movements of Saxon England and Teutonic Europe in earlier centuries and the effect of which is seen even today in the uneradicated paganisms of Western life on both sides of the North Atlantic.

The process is one of eliminating the elements that are

fundamentally unchristian in such a code and of grafting it upon the authentic stem of the true Vine. One of the most wonderful, yet least known, adventures in adaptation is that discovered in the virile and financially independent Christian community developed by the Rhenish Mission of Germany among the Bataks of North Sumatra.

The pioneers of that German mission came face to face with what the Bataks call their *adat*, the customary law covering the common life of the whole nation. This *adat*, the pioneers found, covered every problem of family life, business relations, the relations of the citizen to his ruler and the service of the community, the treatment of the poor, and education. These early missionaries made a careful study of this *adat*. They found that there was a minimum of idol worship and sacrifice to the gods bound up with this tribal inheritance and that, as a moral code, it was for the most part entirely congruous with the Ten Commandments. When the Ten Commandments were first taught to the Bataks these people agreed that the Mosaic Law was superior to their own, while being remarkably similar. Their comment when they were taught Christ's laws of the kingdom was, "Our *adat* tells us to do this and not to do that, but gives us no power to follow its commands. Christ's *adat* is like ours and demands even more. But he gives men power to obey."

Today, the four hundred thousand Christians, a large proportion of whom are of the third generation, have no

knowledge of any distinction between the Christian and any earlier Batak elements. The peril of this process is obvious—the establishing of a law as the essence of Christianity instead of a transformed spirit. The joy of personal relationship and continuous communion with Christ in his discipleship, with all that follows from it of repentance and renewal, does not easily find its place. Another difficulty arises, as modern youth go down from the great plateau where the Bataks dwell to get education or earn their living in the port cities of the coast. They are often swept off their feet, for they are then detached from the community whose public opinion gave to the *adat* so much of its strength, and tend, for the reason mentioned, to have little of the inner discipline and personal loyalty which govern behavior.

Incessantly the leaders of Batak Christianity are taking the new generation to the source of their faith in Christ, so that the true sap may flow through the branches and bring flower and fruit, fulfilling without destroying the law. It would seem that the sayings of Jesus about fulfillment of the law and the whole argument of letters like those of St. Paul to the Galatians and the Romans might almost, with the substitution of *adat* for law, have been written for the Bataks.

There is no more dramatic or sharply debated experiment in the adaptation of social custom than the attempt to put Christian content into the camps that in Africa ini-

tiate the adolescent age group of boys and girls into the responsibilities of manhood and womanhood. Two of these experiments are those made by Bishop Lucas among the Masasi, and Miss Mabel Shaw at her school at Mbereshi.

Bishop Lucas has taken the tribal puberty camp, with its tests of fortitude, courage, and endurance, its efforts at sex education, partially spoiled by gross and debasing elements, and has, while purging the camp and its ceremonial of bestiality and fear, developed the healthy elements into constructive Christian teaching. This adventure, like that of the Batak people, conserves an existing community structure and integrates its strength into the new Christian community.

Miss Shaw is the founder and head of a school for girls in Rhodesia which is run on community lines, the girls calling themselves Children of the Chief. Miss Shaw, at the request of the parents, herself undertakes the customary instruction at puberty and the preparation for marriage, infusing it with a Christian content and significance, thus replacing the pagan rites which the girls themselves felt cut them off from Jesus, the "Great Chief."¹

"CHRIST IS LORD"

The panorama of adventurous experiments in witness that has now passed before our eyes reveals conscious at-

¹ See *God's Candlelights*, by Mabel Shaw. New York, Friendship Press, 1933.

tempts to set forth the gospel in terms that domesticate it in the life of the people. These should not, however, obscure for us the fact that unconscious adaptation is going on all the time in the life of both the younger churches and the missionaries. As the Indian village Christians, young and old, many of them illiterate, go out on their week of witness, singing, performing simple dramas, entering homes and talking with women and children, or giving a lantern lecture to the men in the marketplace, they are all the time putting into their own language and imagery both the truths they have heard and the Christian experience that has come to them.

As we have seen again and again, many modern missionaries consciously work for the expression of Christianity in indigenous terms. Often members of the younger Christian church tend to resist the process—partly through dread of the undertow of heathenism, partly through its repellent character which they feel to be tied up with indigenous song, dance, or puberty camp, or even architecture. The very sense of superiority that comes sometimes from having a Western way of behavior prompts an emotional reaction of the indigenous Christians against adaptation to native ways.

But this conservatism is at times exercised from the missionary angle. A young Asiatic said in a group at the International Missionary Council meeting, "Where I have felt frustration was when in the rural district where I work

I wished to develop indigenous forms of worship and my beloved bishop decisively forbade them. Is not this," he concluded, "in danger of being a spiritual and cultural imperialism?"

This leads our attention to the reasons why today the problem of adaptation is so urgent and central. The gospel has been carried in the modern missionary enterprise by men and women who have been shaped by a civilization and a culture in many ways fundamentally opposed to the standards of value of the culture into which they carry Christianity. In addition, the particular heritage into which they have been born, though influenced by Christianity, is not in itself consonant with the gospel.

Western missionaries also, especially those from Britain and North America, shared in the past a conquering and aggressive, as well as a reforming, spirit. Their tendency was often to eradicate the non-Christian faith and culture that confronted them and to impose upon those to whom they went not simply the gospel in itself but the ecclesiastical structure and social conventions that they carried with them from the civilization of their origin. We have, however, already emphasized, and would here re-emphasize, that the efforts to conserve the essential values in non-Christian faiths have been largely due to the initiative of missionaries.

Whether the Western Christian takes his forms of expression of the gospel to the East and Africa, or whether

the gospel finds expression in indigenous terms, in either case the central emphasis can never be on the vessel into which the living water has been poured, but on the well-spring itself, which alone is universal. We come back to what it seems clear is the first Christian formulation of belief ever made—*Christ is Lord*.

CHAPTER SEVEN

The Resources of the Younger Churches

ANYONE WHO HAS LOOKED AT THE SCATTERED LITTLE rural and city churches of China as they face the storm that is breaking over their country, or has watched the semi-literate Indian Christian community, eighty per cent of whom are climbing out of the slough of despond of the outcaste and are face to face with Western secularism and a renascent Hinduism, cannot but wonder how it can be possible for this tenuous line to hold its own. To advance would seem impossible. A similar concern weighs upon us as we watch the infant African churches trying to build a new community life when the tribal structure of their land is crumbling before the onslaught of commercialism and Western systems of government.

In many areas such as, for example, Uganda in Africa or Sumatra in the Netherlands Indies, or the Telugu areas of India, or parts of the Philippine Islands, the younger churches are closely knit and well organized, loyally providing for a self-supporting work, with in each case many thousands of baptized Christians. Our concern in this chapter is more particularly with the weaker places in the

far-flung line. The problem of the relation of their economic prosperity to their spiritual progress is, however, common to the stronger and the weaker elements in the younger churches.

What resources have these largely peasant younger churches not only for facing successfully these "principalities and powers" but for marching boldly into the heart of their pagan environment, witnessing successfully to the gospel in life as well as in speech? The fact that, as we have seen in an earlier chapter, phenomenal advance is being achieved in many areas shows that the living leaven is at work and gives faith and courage for the future. The story of the younger churches as it was dramatized for us at "Madras 1938" shows clearly that they are drawing upon the spiritual resources which are always open to the poorest and the most humble. These spiritual resources are infinite. But what of their economic and material resources? If we take some characteristic local scenes and watch the drama of conflict between the powers of darkness and light, we shall see with greater clearness how the existing material resources of the Christian community can be greatly re-inforced, and more stable and continuous advance achieved.

THREE PEASANT PICTURES

We watch the farmers of a Chinese village planting crops. They go to a wayside shrine and burn incense. This one asks the God of Thunder to send rain, for last year

there was a drought. His brother prays to the Goddess of Silkworms not to send the disease that destroyed his living last year. A third implores the God of Locusts to spare his crop this season. So haunted is the Chinese farmer by the threat of unknown forces that even his rejoicing at a good crop of rice is overshadowed by the conviction that with it malarial fever will enter his home and lay low his family. Indeed, we can generalize from the peasants of China to practically all those of Asia and Africa and say that, whatever the official religion, those outside the Christian fold are animists, whose life is clouded by the omnipresence of spirit forces that bring suffering and are rarely beneficent. The propitiation of capricious spirits is, to them, the main function of religious observances.

The scientific mind may well say that the reign of knowledge is all that is required, without any spiritual sanctions being necessary. The following examples illustrate the bankruptcy of this process; although the world situation, with the products of science being used as the tools of man's selfishness and lack of spiritual control, to slay his brother, should be illustration enough.

A level and beautiful plain surrounded by high hills not far from the mouth of the Min River in China has no natural water supply for irrigation. A group of Chinese naval officers, stationed at the river mouth, conceived and carried out the idea of digging a ditch from the river to the plain and pumping water up to the level of the land,

and the farmers gladly used it for irrigation. The officers steadily raised and raised the water rent until the farmers were poorer than ever in spite of better crops. Marines sent by the officers to collect these exorbitant rents threatened to burn the rice crops unless the rents were paid. The farmers, armed with sickles, hid under shocks of rice. When their fields were set on fire they sprang out and attacked the rent collectors. But it was hopeless. The marines had guns. Not only was the rice crop burned but the farmers' homes went up in flames. Once peaceful peasants fled to the mountains as bandits.

Again, one of the provinces of China had, as head of the agricultural department of the province, a brilliant graduate of an American college of agriculture. It was found that he had cheated the government of two million dollars, so he was executed.

We turn to another experience. In 1935 a little group of Christian leaders were distressed because in a small village of about two hundred families, the people were on the verge of starvation, their crops were poor, and disease was rife through insanitary conditions. They were oppressed by soldiers and at sixes and sevens among themselves. The Christian leaders saw this need as a call to community service, and they introduced to the Chinese farmers some fine cotton seed, and from a Chinese university a millet seed yielding a crop thirty-five per cent larger than anything those peasants had seen. They organized the plant-

ing of eight hundred trees for fuel and timber, and secured peach, pear, and apple trees to improve the diet of the people.

A dry spell supervened. Three years earlier, on a similar occasion, the farmers were terrified into putting up two hundred dollars for ceremonial to induce the gods to send rain. In 1935 the Christian leaders organized the farmers into a cooperative society for well-digging and for the purchase of wheels for irrigation. In the spring of 1936 they dug fifty-six wells, which saved the crops and the trees. Five neighboring village communities within a year organized similar cooperatives and in the leisure time literacy classes were started, with libraries, a news bulletin service, and weekly lectures.

It was found that ninety-two per cent of the children needed treatment for the dreaded eye disease, trachoma, and many have been restored to normal sight. Vaccination campaigns are stamping out smallpox in that district. Already great improvement in the survival rate of babies born and better health have been achieved through classes in midwifery; while the raising of the level of home life is the goal of the extremely popular classes for village women. Within a year of the initiation of this movement eighty people had registered in a new Christian fellowship, which is the living seed out of which springs an expanding church.

In our first picture we saw the dread of demons and the

lack of science; in the second and the third, science used as the tool of selfishness. When, as in the fourth picture, we see the love of a God who is Father of all inspiring the will to serve the community, using the scientific knowledge of his laws in nature and harnessing them to spiritual and moral ends, we see the fear of spirits disappear, the oppression of self-seeking removed, and the frontiers of the kingdom advanced. The peasant farmer, who saw himself pitting his puny strength against the malignity of demons, now as a Christian sees himself cooperating with the Creator who, having made the earth, "saw that it was very good" and gave to man the privilege of working with him to garner the fruits of the soil. At every step the material is the tool of the spiritual.

The development of such a creative project of rural reconstruction as we have seen in the story of the villages above is no sporadic or local happening. Since the enlarged meeting of the International Missionary Council at Jerusalem in 1928 the policy and program worked out by the late Dr. Kenyon L. Butterfield and given a world platform at that meeting have been domesticated in every continent. This plan centers around the fact that a local Christian church thinks of a number of villages grouped in an area as a unit for community service. The work begins with a simple survey of the area in question with its villages and church membership. A program of adult education follows based on simplified processes of learning to read,

such as the thousand-character system in China and Dr. Frank Laubach's system in other places.¹

The raising of standards of home life in health and play, as well as in the relations of the members to each other, is integral to the program. The community is educated by practical demonstration in the rules of health and by the sturdy development of improved agriculture with disease-resisting silkworms, better seeds, and the introduction of finer strains of stock, whether of hens laying larger and more numerous eggs or of other profitable animals. Intensive evangelistic campaigns cover the whole area, with visiting and preaching in the villages, the witnessing by teams, the training of unpaid lay workers, and a simple sustained program of religious education with special emphasis at times of leisure on peasant gospel schools.

In China, for instance, it is a fascinating study to trace the sensitive filaments of worship, of clan ties, and of interchange of goods that link the small villages with each other around a larger village or small town with its temple and marketplace. This, as modern scientific observers now recognize, is the natural unit of Chinese life. Here then we discover the natural grouping for what Dr. Butterfield called "the rural community parish." The real task of Christians is the raising of the level of life in home and field, in worship and social intercourse. There is the living cell of what Mr. John H. Reisner, executive secretary of the

¹ See Chapter IV.

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Agricultural Missions Foundation, calls "a Christian rural civilization" without which, as he truly says, we can never build a world civilization.

From India we may take at random, out of many examples of Christian service in rural reconstruction, that place near Ahmednagar in West India where it would take the pen of a Galsworthy to do justice to the Fairbank Saga.

Eighty-one years ago a young missionary and his nineteen-year-old bride left Ahmednagar, trundling along the road in a bullock cart. After going twenty-seven miles they stopped at a place called Vadala, meaning "a row of banyan trees." Here the Reverend Samuel Fairbank and his wife, Mary, settled and made their home for many years. And to this great rural area in 1893 came Edward Fairbank, the son, and his wife, Mary, who had already served in India for nine years; and here in Vadala they remained until 1937, when they returned to the United States to retire after forty-four years of loving, fruitful service. Today Robert Fairbank, the son of Edward, and "Mary the Third" continue the significant service of their forebears.

In the vocational school boys in a four-year course learn their arithmetic, chemistry, and other subjects in relation to the farm. Theoretical and practical work in agriculture go hand in hand; they plough, harrow, plant, weed, harvest, and study soils and seed selection. In connection with agriculture they are taught, as subsidiary industries, car-

penry, simple smithing, rope-making, care of poultry and of goats. The government of India has selected the Vadala poultry center as one of two for developing in West India the poultry industry, especially in the fighting of epidemics among hens. Girls in the boarding school live in cottages in families of six, where they not only "keep house" but rear poultry and goats. The day schools group villages together and are thus more efficient. A hospital opened in 1937 is in charge of Drs. T. T. and Mary Abraham, while village dispensaries are in charge of another Indian Christian physician. Baby welfare work is a means of bringing education to ignorant village midwives. The church is the living, radiating center of this whole rural reconstruction unit.

The system of vast estates in Latin America, on which thousands of peons or serfs are controlled by one wealthy land owner, has largely robbed the republics of the strength of a middle class and draws from the soil not more than a tenth of the crops that it could produce. An American missionary in 1920 initiated in Chile a mission farm of some thirty-seven hundred acres to develop the technique of successful agriculture on a foundation of Christian co-operation. The land is at three levels, the river bottom land under irrigation, flat land not irrigated, and hilly land adapted for wheat, oats, and pasture as well as for afforestation. Training can thus go forward for practically every type of agriculture and the three-year course equips the

graduate for developing prosperous orchards, vegetable gardens, large-scale crops, dairy and nursery farming.

One service of national importance rendered recently by this farm, which bears the name of El Vergel (or the Garden of Paradise), was to bring into Chile colonies of a minute wasp, *Aphelinus Mali*, a parasite that has virtually cleansed the orchards of the land of that most serious pest, the *Woolly Aphis*, thus making possible for the first time the development of commercial apple-raising in Chile. The nursery also produces a wide variety of other fruit trees, ranging from cherries, peaches, pears, and plums to sub-tropical fruits such as oranges, lemons, and avocados. This rural project, fostered in Chile by American Methodists, is paralleled by similar enterprises under the same auspices in China, Japan, and Africa.

A moment's reflection reveals the obvious connection of this whole program of spiritual and economic advance with the self-support of the indigenous peasant church. Every extra egg laid, every increase of the crop of rice or of fruit, every additional cocoon of good silk gives the local group of village churches just that amount of extra chance to support its ministry, to erect a simple building for worship, to equip its teachers with pictures and a little library, to secure Bibles and hymn books; and, indeed, to avail itself of the personnel and equipment that help to develop an illiterate struggling group of dependent people into an intelligent, self-reliant, self-propagating community.

A revolutionary change in the power of such support from within has been made in some areas by systematic training in the stewardship of possessions. It is, for instance, no exaggeration to say that the finances of the Christian church in Korea were permanently set on a new footing by the visit in 1929 of Dr. David McConaughy of New York. The principles of such stewardship were not only expounded by St. Paul when he wrote to the Christians at Corinth, but were carried through systematically in his visitation.

It would seem to be a baffling enterprise to develop systematic giving by every member in areas where most women and all children have no money. In Korea, in addition to collection envelopes for those who have money, men and women deacons gather up the little rice bags which contain the gifts of most of the women. In their homes the women put rice into the bags daily, a spoonful at a time as they prepare each meal. The bags are brought on Sunday to the church as part of the offering. The rice does not need to be turned into money, as it forms part of the pastor's sustenance.

From all parts of the peasant fields of the world illustrations could be given of the extraordinary variety of sacrificial gifts of live animals, fruits, and grain, as well as of time and skill in the building and decoration of the little churches. All these efforts, through building up the economic resources of the church, tend to give it a secure base

from which to advance, so that it can witness in life and word to the power of the Christian gospel.

THE COOPERATION OF EQUALS

The peril inherent in all this is that what began as a community service should have its goal limited by the area of that community. Self-support as an end in itself is vicious. It is only when it is conceived as the instrument of reaching wider horizons that it is true to the parable of the sower and, still more, of the talents.

The worshipper's gift is, on the one hand, an expression of his own gratitude to God and, on the other, an expression of his will to serve the brotherhood of fellow Christians, and to carry the gospel to those who lie beyond. Such giving, related to the personal resources of the giver and regular in its operation, expresses the disciplined spiritual life of the individual and aids its growth in himself and in the church of which he is a part. The fact that from the very beginning every infant church must itself be missionary in order to be true to its origins re-emphasizes the spiritual peril of making self-support a goal, if this means that all its resources are to be spent on itself.

For a church even to support its pastor is not an end in itself, but a means toward achieving its missionary function. The representatives of the younger churches at the Council meeting at Madras held that, even in trying to support a pastor, the little groups of Christians in villages

were at times shouldering a burden so heavy as to absorb those resources that ought to be expended in the service of the wider community. On the other hand, if those groups, with a partially trained, unpaid leadership, throw themselves into helping the community with a program of service in which all the members share, not only will the leaven reach the untouched beyond, but their own moral and spiritual vitality will be quickened.

The slogan of self-support, self-government, and self-propagation of the younger churches, which has held the field for decades as a goal, is now seen to have the same vicious elements in it that the principle of self-determination had after the World War. The drastic criticisms that have been leveled against that principle, in view of the disasters that have resulted from reshaping the map of Europe according to its theories, may be equally applicable as a criticism of self-support and self-government of churches.

On the other hand, the helping of the younger by the older churches, whose economic wealth is so much greater, and of the rural by the urban, may engender an attitude of sustained dependence, on the part of those aided, combined with a corresponding lack of initiative for expansion. Furthermore, there is the danger that the giver will dictate policy to the younger churches, involving a domination or control which, however benevolent, is vicious for the spiritual life of both.

How, then, can the system of sharing one another's burdens be carried out without falling into these evils? Here we may merely give a bare catalogue of what seem to be the proper lines of advance. The older churches should regard their possessions as not, in the eyes of God, their own, but as talents for whose stewardship they are responsible. The spiritual and moral talents possessed so richly in some of the younger churches, and potentially by all, should increasingly be used for the benefit of the West. Teams of Asiatic, African, and Latin American nationals carried to North America and Britain immediately after the Madras meeting their own vision of what Christ means to them and of the growth of the universal church. This outgoing of the adolescent churches to their adult brothers definitely increases both the self-respect and the sense of interdependence of the younger churches. The gifts thus are reciprocal, not as from the superior to the inferior, but as friends to one another. Again, as we have already seen, the older churches have, in bringing the younger into being, involved them in programs and policies, including the upkeep of buildings, far beyond their capacity to sustain. For this reason, support from the West to the East and Africa is vital while the younger churches are adjusting the policy to their own spirit and capacity.

The fact that an expanding African or Asiatic work cannot be sustained in all its developments from the West is recognized. What is often not so generally recognized,

however, is the astonishing way in which the gift of the national resources of a country can be enlisted for a Christian enterprise. This is illustrated in South Africa by the fact that in Johannesburg alone some fifty thousand dollars a year is now raised from the citizens of that country for enterprises initiated by the American Board of Commissioners for Foreign Missions.

At all times every part of the universal church, if true to its Founder, is the servant of every other part, bearing their burdens. Today, however, when the hostile forces of evil are in the ascendancy and have taken the initiative all over the world, it is a matter of life or death to have the close swift intimate cooperation of equals, if we are to hold the frontiers of the kingdom and by the grace of God even extend them. We are all allies under one Head, who is Christ.

For such world-wide cooperation and advance a very thorough raising of the standard of the ministry everywhere is vital. The contribution by the West, not only of finance but of its stored-up experience, is of primary importance for achieving a highly trained ministry. The goal for which the ministry is trained must dominate the process. Where a vast majority of the congregations are of peasant people, great harm can accrue in training pastors on a curriculum dominated by the urban mind. The notion that serving a peasant community is of less importance than serving their city brethren is vicious in principle and re-

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veals a lamentable ignorance of the gifts and graces of peasant people, and of the central strategic importance they hold for the world's future. Actually, greater diversity of gifts brought to a higher degree of training is obviously more necessary in a rural than in an urban community.

The older churches are thus offered the privilege of sharing at once in the training and support of that teaching and healing, prophetic and priestly ministry which will lead the Christian community to higher levels of life where the spiritual and intellectual strength of the younger churches will use increased economic resources for the expansion of the kingdom of God. The really indispensable line of strength to be held at all costs is the staffing of groups of rural churches with those teacher-pastors and their wives who are the real builders of a Christian community life.

As the group at Madras studying the indigenous ministry of the church said: "The church is the body of Christ. In all its work of ministering, whether priestly, pastoral, or prophetic, it is animated by the life of the risen and ascended Christ, who is at once the great High Priest, the Chief Shepherd of souls, and the eternal Word of God."¹ At the heart of the recruiting for that ministry lies the home, where the attitude of the parents and the practice of Christian fellowship is the richest source of dedication; while, in addition, the Christian school and college keep

¹ *The World Mission of the Church*, p. 66. New York, International Missionary Council, 1939.

before the mind of youth during the years when decision is reached the call of God to Christian service, and the life of the church itself challenges youth to face the greatness of the task.

BUILDING A CHRISTIAN RURAL CIVILIZATION

If we look back along the vista of the world situation and the function of the world church in leading mankind to right decision in face of the tragic issues that confront us, and as we realize the central place of the peasant in the universal church, shall we not echo the conclusion of Mr. Reisner, of the Agricultural Missions Foundation, who says, "Unless we can create a Christian rural civilization, we can never hope to get a Christian world."

In devoting his life to carrying forward the processes of rural reconstruction, set on foot, as we have seen, by the late Dr. Butterfield, Mr. Reisner has shown in practice that linking of spiritual principles with economic processes which we have argued to be essential to the ongoing life of the church in its service of mankind. Seeing the worker on the land as one who cooperates with his Creator to give the world its daily bread, he has striven to make the wonderful advances of modern science in agriculture available for that service.

Mr. Reisner has not only studied at first hand the problems of the peasant in India, Burma, China, Japan, Korea, and in fourteen countries in Africa, but has in all his

travels worked for the development of the new teacher-pastor-agriculturist capable of serving and leading the peasant Christian community to develop its life along the lines natural to its own genius.

In the University of Nanking, China, Mr. Reisner helped years ago to develop a college of agriculture and forestry, with an agricultural experimental station, of which he was director. Over a thousand Chinese have graduated through that college, which organized the first rural cooperative society and developed the first program for making improved agricultural methods and seeds available for peasant farmers. The first all-rural preachers' conference was held under the auspices of this college. Since then in many countries such peasant gospel schools have brought to the rustic mind at one and the same time the good news of the kingdom of God and improved ways of raising the peasant status and conditions of life.

This development of the resources of the peasant Christian community is illustrated in the Pyinmana Agricultural School, which is an American Christian adventure in a new type of education for the villages of Burma. Christian students come from a radius of five hundred miles and go back to their villages to put into practice on the land the resources of modern scientific discovery. Numerous new varieties of fruits, vegetables, crops, and better breeds of cattle and chickens have been introduced into the land by this Christian school, together with methods of more effec-

tive marketing. The staff is wholly Christian and carries out, beyond the frontiers of the farm itself, week-end visits to villages with the presentation of the gospel alongside the agricultural help.

The group on social reconstruction at the International Missionary Council meeting at Madras put their convictions in the following words:

Since man lives not in isolation but in community, he can have more abundant life only as the church brings to bear upon every community problem the compassion of Christ, interpreting words of love in deeds of love. Increasing the fruitfulness of the land, raising the level of literacy and intelligence, providing wholesome recreation, turning slums to homes, rescuing people from financial exploitation or trying to prevent such sin, directing the energies and the social instincts of youth into channels of wholesomeness and service—all these are the blessed touch of the hand of Christ when done by men and women filled with the love of Christ and equipped with special knowledge and skill for the task. . . .

It is not good enough to think of economics as a materialistic science concerned with clothes, food and housing. It is equally concerned with the men who wear the clothes and the men who plan the houses. For Christians then to deal in economic activities is not to cross the barrier of their rightful domain but to create the only circumstances in which the whole man can be built up.¹

Seen in terms of a practical program some of the methods suggested for the support of the church include the following: First, cooperative societies and Christian

¹ *The World Mission of the Church*, pp. 107, 114.

guilds which use the resources of all for the purchase of seeds and better stock, as well as for the collection and sale of the produce and the safe banking of the peasants' money. Second, the Lord's Acre Plan, by which part of the peasants' produce is dedicated to the service of God in the church, whether it be land, fruit, trees, or livestock. Third, church farms, that is, areas of soil that become the property of the church and to which its members contribute labor as a part of their offering. Fourth, the development of small home industries, such as weaving, from the proceeds of which gifts are made to the church. Fifth, application of the principle of the Christian tithe, based on the idea of stewardship of possessions. The sacks of grain which one sees being carried to the communion rail in the country churches of Asia are a concrete expression of this tithe principle in practice. Sixth, the practice of an every-member canvass, which, by educating every member of the church in the idea and practice of systematic giving, however small, gives a steady equilibrium to the support of the church's work. Central to this process lies the principle of regarding an area of a number of villages as a community which the Christian church serves in ways tending to its spiritual, economic, mental, and moral development, including a knowledge of the simpler rules and practices of health, on lines more fully described earlier in this chapter.

At the heart of all this service for the rural community

and the strengthening of the economic resources of the younger churches lies the spiritual motive without which it would be mere humanitarianism. The Madras meeting agreed that "the support of the church must be rooted in its spiritual life. The use of the church's gifts must make for spiritual growth, otherwise giving proves unfruitful. Through his gifts the worshipper expresses his growing inner life, his gratitude to God, and reaches out to the entire brotherhood of Christians and to those outside. Sacrificial giving is one of the essential elements in promoting true spiritual growth."¹

From China, for instance, comes a service of dedication of the "Church Chickens"—birds raised by members of the congregation for the support of the church. After hymns, prayers, and Bible reading the donors bring the chickens in baskets and place them before the altar, and the service continues:

LEADER: All things come from thee, O Lord.

DONORS: *And of thine own have we given thee.*

LEADER: The Lord loves a cheerful giver.

DONORS: *O Lord, we cheerfully give these chickens which we have raised to thy holy church.*

LEADER: Our Father, accept this gift from these members of . . . church to support thy holy church, and bless them as they bring their gifts.

DONORS: *Our Father, accept our lives with our gifts and help us to serve thy church better during the coming year.*

¹ *The World Mission of the Church*, p. 98.

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Then the leader says the following prayer of dedication:

Our loving God, we thank thee because thou dost daily give unto us the things we need. We want for nothing. We know not what to give unto thee in return for all the things that come from thee. Today we bring the gifts which we have prepared unto thee and ask that thou wilt receive them. Bless this little gift that it may be of real worth to thy church. Grant that from the experience of this day we may thank thee more and love thee and thy holy church more truly.

Other examples from many areas could be quoted of sacrificial giving and of the spiritual growth which it both expresses and promotes, as the younger churches pray, "Lord, accept our lives with our gifts."

CHAPTER EIGHT

The Distant Triumph Song

I AM SITTING IN A SANDBAGGED BASEMENT WAITING FOR the bombs to fall and reading the New Testament," wrote a Chinese student to a young English friend. "Not a bad place in which to read that book," he went on. "Some people think it is just a pious manual, but as a matter of fact it is a practical book in a crisis."

That Chinese student was discovering, as are his fellow Christians all over the world, how in the present tragic crisis the cross, the experience of the Head, is relevant to the experience of God's body, the church. He was discovering that the heart of courage is not so much the fortitude of heroic despair as the present apprehension of eternal life, in the perspective of which the fate of the body falls into its proper place. He was discovering in his own person the truth which Novalis uttered: "The innermost capital of every kingdom lies not behind fortresses and cannot be stormed." He was learning how to love an enemy who at any moment might drop bombs on him, and to find his inspiration at the feet of One who, when his enemies had driven nails through his hands and his

feet, said, "Father, forgive them, for they know not what they do."

This Chinese student was discovering what Generalissimo Chiang Kai-shek found from that same book, which was the only gift that he asked of those who held him in captivity in the autumn of 1936. He saw there the source of power that would alone enable his nation to realize to the full its new life in the world of tomorrow. As the Generalissimo himself said in a national broadcast in 1938:

In recent years during my spare time, in the midst of strenuous work, I have initiated several social movements, among which the New Life Movement has met with some success. Notwithstanding, I feel that there is a tendency in this movement to stress outward performances at the expense of improvement of heart and to emphasize on material things to the neglect of spiritual values. Wherein lies this weakness? It is because some misunderstand the New Life Movement and merely adopt a new form of conduct without acquiring a new spirit within. The result is that such persons act only under an outward urge and drop back to their former state of inertia when the urge is withdrawn. As a matter of fact, civility, righteousness, integrity and modesty¹ are all part and parcel of a new spirit within. Only those who truly manifest this new spirit within may be said to have the new life. I would, however, make this further contribution today by adding that if we wish to realize the virtues of the New Life Movement, we must have not only a new standard of action, but a new inner life. In order to possess this new inner life, we must have the spirit of universal love and the will to sacrifice of Jesus Christ.

¹ These are fundamental tenets of the New Life Movement.

What each of these men saw the gospel to mean both for himself personally and for his nation in tragic crisis, that same gospel, as we have seen, can be to the whole world in this hour of destiny. Through a church that is at last world-wide that gospel is waiting to be mediated to mankind, divided by chasms of nation and race and class but one in its desperate need. As Dr. C. G. Jung shows in his *Modern Man in Search of a Soul*,¹ modern man, having put material security, general welfare, and humane-ness in place of faith in a most high Father, finds that all these have now gone by the board. So he has suffered an almost fatal shock psychologically and "begins to see every forward step as a move toward frightful catastrophe." "Man," Dr. Jung continues, "cannot fight the powers of darkness single-handed. He needs a wisdom greater than his own. Man needs the spiritual help that each individual's religion can give him. What gives meaning to life sets us free." So this man, one of the greatest of living psychologists, comes at last to the certainty that the world crisis is a crisis in the soul of man.

"To deal with the eruption of destructive forces," says Dr. Jung, "guidance must come from God." If we reply, Yes, Christians have known all along that guidance must come from God, the natural reply of the world will be, Have you sought that guidance and, if found, have you obeyed it and witnessed to it unflinchingly in the world,

¹ Published by Harcourt, Brace & Co., 1933.

in the economic and social life of man, in the relations between yourself and folk of other races and other nations, and indeed in the very life of the church itself and in the relation of its parts to one another? The affirmation made long ago in the Epistle to Diognetus challenges us at this point: "It is the Christians that hold the world together."

We have it on such high historical authority as Dr. T. R. Glover that the life of peoples around the Mediterranean in the Roman Empire was saved from dissolution and decay by the transforming power of the Christian community. Menacing as is the existing world upheaval, how much more transforming should the function of the now world-wide Christian community be! The actual lines on which this is today working become clear by an examination of the Christian leaven at work in many lands. In China, for instance, we have the authority of Generalissimo Chiang Kai-shek, indicated in the passage just quoted. In that country—and this is reinforced by the extraordinary number of Christian leaders who are in positions of public responsibility—students from Christian colleges are much sought after for the spirit of responsibility and integrity that their Christian faith gives to them.

Although we cannot here survey the world scene, we discover on looking at the very different field of Africa that over ninety per cent of the education given to Africans has been in Christian schools. The teachers in government

schools, in areas like Uganda and West Africa, have also, for the most part, come from Christian training colleges. Where commercialism and Western governments are breaking down the tribal system of African life, this Christian education in the loyalties of family and the greater tribe which is the church provides the only promise of a new basis for African community life.

TOWARD A LARGER UNITY

If we agree about the function of the Christian community in the world, is it not obvious that the church should give to the world an example of community? It is essential that, in their common loyalty to one Lord, the churches should work as harmoniously together as the hand, the eye, and the foot cooperate in the body in obedience to the will. Whether or not our goal is organic unity, today the urgent and imperative duty of every member of the world church in this world crisis is to throw all his powers into cooperative advance.

Perhaps the central point of creative initiative in this region today lies in the proposed scheme of union prepared in 1936 by the joint committee of the Church of India, Burma and Ceylon (Anglican), the South India United Church (which unites Congregationalists and Presbyterians), and the South India Provincial Synod of the Methodist church. Denominational divisions came to the peoples of Asia and Africa not of their own choice, but out

of decisions that had their roots in the special* circumstances of the West in earlier centuries. These considerations lie behind the statement, so charged with feeling, made by representatives of the younger churches from every continent as they came together at the International Missionary Council meeting, and incorporated in its volume of findings:

During the discussion it became abundantly clear that the divisions of Christendom were seen in their worst light in the mission field. Instances were cited by the representatives of the younger churches of disgraceful competition, wasteful overlapping, and of groups and individuals turned away from the church because of the divisions within. Disunion is both a stumbling-block to the faithful and a mockery to those without. We confess with shame that we ourselves have often been the cause of thus bringing dishonor to the religion of our Master. The representatives of the younger churches in this section one and all give expression to the passionate longing that exists in all countries for visible union of the churches. They are aware of the fact of spiritual unity; they record with great thankfulness all the signs of cooperation and understanding that are increasingly seen in various directions; but they realize that this is not enough. Visible and organic union must be our goal. This, however, will require an honest study of those things in which the churches have differences, a widespread teaching of the common church membership in things that make for union and venturesome sacrifice on the part of all. Such a union alone will remove the evils arising out of our divisions. Union proposals have been put forward in different parts of the world. Loyalty, however, will forbid the younger churches going forward to consummate any union unless it receives the whole-hearted support and blessing of those through whom these

churches^c have been planted. We are thus often torn between loyalty to our mother churches and loyalty to our ideal of union. We, therefore, appeal with all the fervor we possess to the missionary societies and boards and the responsible authorities of the older churches, to take this matter seriously to heart, to labor with the churches in the mission field to achieve this union, to support and encourage us in all our efforts to put an end to the scandalous effects of our divisions, and to lead us in the path of union—the union for which our Lord prayed, through which the world would indeed believe in the divine mission of the Son, our Lord Jesus Christ.¹

If the Christian community across the world is really to feel its oneness as a universal church, the problems awaiting decision by the younger churches must be intelligently and sympathetically grasped and indeed shared in prayer and thought by the older churches that have brought these churches into being. For example, in Asia and Africa the Christian community has through the very facts of its origin been closely bound up with the churches of the West, European and American, and because of this, is faced by crucial and baffling problems. Is an Indian church to give priority to union with other churches in its own land even at the cost of breaking its fellowship with its own communion in other lands? This is a sphere in which the rank and file of churches in the West can exercise a quickening influence, for they can both support and stimulate the church leaders of the West toward unity and

¹ *The World Mission of the Church*, pp. 130-31. New York, International Missionary Council, 1939.

thus avert the tragic consequences that continued disunity threatens to bring to the universal church.

As we see the relatively tiny churches scattered over the face of Asia and of Africa, numbering in all barely one per cent of the population of those continents, and recognize that they are the medium through which Christ is urgently seeking to reach those untouched millions, the feeling sweeps over one that to work in division and disunity is indeed to crucify their Lord afresh. The members of a family are not called to, and indeed never realize, uniformity of outlook nor even of ways of living. But they show that harmonious blend of differences in a cooperative facing of the world that makes the family a permanent unity of the human community. As the church across the world gives its witness in this day of supreme testing, and, indeed, of judgment, its condemnation will be terrible if the world fails to be won because the church has failed to respond to the will of God expressed in Christ's prayer as he went to the cross, "That they all may be one, that the world may believe that thou hast sent me."

The efforts being made in various countries by Christians coming out of differing traditions to reach new levels of conscious unity is illustrated by what happened in 1938 when the first united convention of Christians from the Congo River basin was held. At Léopoldville there came together Christians belonging to Congo tribes speaking eighteen different languages, and from thirty-four main

mission stations, the outcome of the work of ten different Protestant missions, American, British, and European. The subjects discussed were those prepared for the Madras meeting of the International Missionary Council.

Meeting at the time of Pentecost, "Bakongo and Baluba and the dwellers in French Equatorial Africa, and in Angola, on the Middle River and in the Copper Belt, in the parts of Mayumbe about Boma, and strangers of Brazzaville, Baboma, and BaMONGO-NKUNDO, Batetela and Basengele, . . . heard in their own tongues the wonderful works of God." The banner above the convention spoke of "the Church of Christ in Congo." There was a divine intoxication for men who had been holding out in lonely outposts against derision and detraction to find themselves as part of a spacious and potent fellowship. Young men shuddered at the stories that the old men told of the dark cruelties of the fear-haunted life from which they had been delivered. Today back in their isolation the men look at the "sacred photograph" of the convention and take courage from the recollection of the fellowship. One of these African Christians, Daniel Tshisungu, on returning home wrote to a missionary friend:

When I reach back home, there came many people to ask the news of our meeting we had and what was the main things in meeting. I told them every good things we had all what I heard.

They all feel glad about it and say, if we could have every year a meeting likes this the work of our Lord will go ahead

more than before, because in a meeting likes this it encourages our Christians, it give us more faith and more power and more love.

It make me so happy for there were many different tribes and many mission but the love of everyone was same to another.

It make me more joy to fellowship of Christians in all nation was truly fellowship because we have one Father and one Saviour Jesus Christ so by this cause I have many different brother in Christ.

The rich and radiant possibilities that lie ahead of cooperation can be dimly gauged from the high benefits accruing from what has already been achieved. As the findings of the group on cooperation and unity, adopted at Madras, say, "Results have been achieved which humanly speaking could not have been secured by separate action. It is our deep and joyous conviction that in our advance along this path we have been led by God himself and that he has put the seal of his blessing on our cooperative service."¹

The Reverend Alexander McLeish, survey editor of *World Dominion*, thus describes the spiritual experience that comes from closer cooperation:

Our faith enlarges its boundaries and oversteps divisions and we find Christ anew. The cooperative councils have brought to bear on the whole enterprise the light of experience from every section of the church. We go forth to face our environment with new vision, new faith and new power to apply the Christian interpretation. . . . It is the logical conclusion of twenty-five

¹ *The World Mission of the Church*, p. 128.

years of cooperation. The call to closer cooperation naturally springs out of an experience of cooperation which has had these fruits already. This experience has laid the basis of any kind of external unity which may later come in sight. The more cooperation we achieve in discharging our task in the world, the more will barriers to union disappear. Cooperation is the only real path to true and worth-while unity.

It is thus a matter of considerable cheer for the future that in every continent national and regional Christian councils now exist to foster the cooperative activity of the separate churches and denominations. These councils, rooted in their own areas in the life of the church itself and of the missions which serve it, find in the International Missionary Council, which they have called into being, their common world fellowship for creative thinking, planning, and action.

One root of the greatness of the International Missionary Council lies in the fact that, while the officers who guide its counsels, men like Dr. John R. Mott, its chairman, and Dr. A. L. Warnshuis and the Reverend William Paton, its secretaries, occupy what Professor William Hocking calls "watch-towers of thought," they are, on the other hand, kept continuously in first-hand intimate contact with those who, in the dust and heat of the daily round in which the world's redemption is carried forward, build stone by stone the universal church.

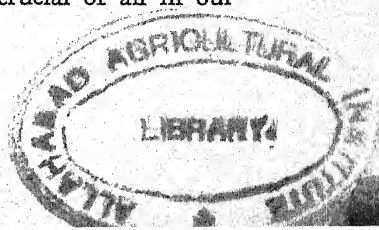
*Not till the hours of light return
All they have built shall they discern.*

THE TESTING OF THE CHURCH

As we have seen throughout this book, all members of the universal church are perpetually facing in that community the tragic issues that confronted their Lord. Like him they are under the necessity of making decisive choices. We have seen, through its representative leaders at Madras, the world church in the world crisis and have analyzed problem after problem in which choices have to be made, big with import for the future. Has there been any hour in the church's history when, across every area of its life, decisions of such moment have had to be made in face of urgent situations?

The church is always facing each of the three temptations that broke in upon Jesus Christ in the wilderness and again in Gethsemane, at the trial, and even upon the cross. Like him, as we have seen, the church has to make its choice in face of each new concrete situation.

The first temptation that comes to the church of today, as it did to our Lord, is to maintain its power by compromise with the existing political and social order. Such a temptation faces a church, for instance, which is under pressure to condone inequalities of wealth and poverty in the economic order, to acquiesce in the exploitation of subject peoples, and to allow discrimination based on race and caste to invade even its own membership, in order to avoid alienating influential interests. Most crucial of all in our



day, as in the days of the early church, is the temptation to submit to the state's demand for supreme and absolute loyalty, in order to avoid suffering and persecution.

The second temptation that comes to the church as it tries to follow its Master is to use spiritual power to feed its own life rather than to feed the spiritual hunger of the world. We condemn this sin in Annas and Caiaphas, who drove Pilate to crucify Jesus because he fought them to the death on this issue. A church, however, yields to precisely this temptation when the greater part of its resources are devoted to its own support and comfort rather than to seeking the sheep lost upon the mountains of the world.

In connection with this second temptation the International Missionary Council endorsed the findings of the group at Madras which dealt with the economic basis of the church, criticizing overemphasis on mere self-support. The group said, "It is the obligation of every congregation and every disciple to spread the gospel. . . . Such work beyond its own borders will never hinder self-support."¹ The older churches of the West need to face this temptation even more decisively, because of the thoroughness with which they have given way to it in the past.

The third temptation is to seek to win men's allegiance to the kingdom of God by the vindication of outward and even spectacular results, or by the promise of them, rather than by a presentation of the message of the kingdom in

¹ *The World Mission of the Church*, p. 98.

its stark reality in word and life. Jesus, so far from using his powers of healing to draw the crowd, repeatedly pleaded with those who were cured not to publish the fact, for he saw the peril that lay within it. Indeed, he perpetually emphasized the cost that men must be prepared to pay if they followed him. The church and we who are of its membership must be prepared for the fact that his discipleship will involve leaving the security of the family and even the nation, surrendering all worldly advantage and taking up the cross daily.

As Jesus came out from the wilderness, having triumphed over the powers of darkness that thus tempted him, he gathered his group of disciples and launched that ministry of preaching, healing, and teaching in word and life that at the end of his earthly ministry he committed to the universal church. That church is now facing a world in unspeakable need of that ministry. Perhaps never before have those issues borne in with more pressing urgency upon the world community of his followers than on the minds of the men and women who met at Madras.

We asked at the outset of our quest if it mattered a row of pins whether or not the Madras meeting were held. As we have now seen, the answer to that question rests in our response to ultimate reality. Is it a fact, independent of our belief, that God, creator of the universe, is, and that he so loved the world that he gave his only son? Is the power of love and justice thus released into the world

available, in and through that community of which he is the living Head, for bringing back the prodigal world to the Father? If that is not true, then indeed our only hope, if any, is in "reeking tube and iron shard." But if it is true, then everything depends on our response to that redemptive and active will as individuals and as Christian communities. The one goal of life must then be to make ourselves servants of that divine purpose.

A COMMON PURPOSE

Ernest Barker, in an introductory essay to his translation of Gierke's *Natural Law and Theory of Society*, argues that the heart of any community is that it is an organization of men created and sustained for a common purpose. The purpose may be timeless, but, as he says, "it can only live when it is entertained and pursued by living minds." The piercing truth expressed here shows to every member of the world community of Christ how vital is his own contribution. Christ brought that church into being to carry forward the eternal purpose of God for man's redemption in the historic present. There is something profoundly moving in the thought that even the purpose of God can live in the church only "when it is entertained and pursued by living minds"—yours and mine.

The calling is one, the avenues of service are as varied as man's gifts. The bearing of this truth on each of us has been searchingly brought out by the Bishop of Nagpur:

We are continually and fiercely tempted to accept for the church and for ourselves, for our families, for our work and for our country, standards and ideals which are less than the vocation with which God is calling us, which are in essence a compromise with the world, and to make them final. Had Christ rejected his vocation there would have been no gospel, and in proportion as we reject God's calling for the church and for ourselves, we cease to have a gospel to proclaim. . . .

From this temptation to refuse to fulfill our vocation, from this temptation *not to go on*, no one of us is immune. It is very strong; so many forces, good and bad, combine to strengthen it. There is our loyalty to the past, our fear of losing for the church a part of her inheritance into which she has already entered. There is our innate conservatism and dislike of change. There is our craving for finality in standards of belief and conduct. There is our unreadiness to recognize and to admit past mistakes. There is the personal desire to settle down and live upon the interest of our mental and spiritual investments, instead of traveling on towards the land which God will one day show us. There is that spiritual force of gravity, to succumb to which is sloth, perhaps the strongest experimental proof of the doctrine of original sin. . . .

What can we do that we may best fight against this mighty temptation?

If in the common things of life we try to follow our Master and to seek only that glory; if, like him, we count it our meat in all those things to do the will of God; then in our crises of choice and of decision we shall not go unilluminated.¹

If there is, as we have seen, one world in the West and the East alike, needing one gospel for its redemption, and mediated through a universal church, there can be no

¹ *The East and West Review*, April, 1938.

fundamental distinction of home and foreign missions. Men ask sometimes whether this oneness of the world field, together with the fact that most areas of the world are now opened up to Western civilization, has not cut the nerve of pioneering adventure in the missionary vocation. Apart from the fact that, as we have seen in our exploration of the unoccupied areas, there are still perilous geographical fields to be pioneered, there now are spread before us inexhaustible possibilities of adventurous pioneering in the unexplored areas of man's need.

It is difficult to understand how anyone who loves God and would serve his fellow man could follow the inventive experiments and imaginative daring, as we have already seen them in the spheres of architecture and music, painting, sculpture and journalism, without feeling his heart leap up with a desire to share in this process of infinitely varied witness of the gospel. These lines of vocation only touch the fringe of possibility. The educator, the doctor and nurse, the economist, the artist in words, the farmer and the engineer, the radio announcer, the aviator, the psychologist, the handicraftsman, the specialist in the care of the backward and defective members of the community, the editor, the illustrator and designer, the makers of a Christian home, and many others are all involved today in every continent in the world mission of Christianity.

The first vocation that will spring to the mind of anyone thinking of the world mission of Christianity in the

West as well as in the East is that of the preacher. He has today open before him more strangely varied ways of service than would have seemed credible to his predecessor of fifty years ago. We see him sitting before a microphone; among his hearers are many who never enter a house of worship. We watch him in the marketplace of an Indian town with his fiddle and little choir of helpers, singing in lyrical form the whole gospel story. He sits at a desk in Japan corresponding with unknown inquirers who have been reached through newspaper advertisements. He links the gospel and the plough in an evangelism that finds the inspiration of agriculture in the Bible story of the creation. The spiritual reinforcement of courage goes hand in hand with the service that bears the badge of the Red Cross as he goes with his flock into the air-raid shelters of China, or boards trains crowded with the wounded and refugees. With all these new ways we still see the eternal function of the preacher—to lift the eyes of his people to the world horizon and stir them to sacrificial giving for the ongoing work of the gospel.

It is perhaps significant that the example of missionary vocation that has most deeply moved a ship's engineer who has traveled the seas for a third of a century is that of a woman accountant in the Bank of England. So eager was she to serve God in an Asiatic field through her special ability that she resigned six months before her pension was due, and is now releasing a preacher and teacher, who can

get out from the yoke of handling figures—which are her joy—to fulfill his true function. Her example illustrates the fact that there are many whose way of life seems already settled who, if they are alert to the voices that are, so to speak, coming to them over the air, may find more creative ways of exercising their talents.

To the majority of us, however, whose ways of life are really settled, the old truth comes home with new force in face of the present crisis, that the motive with which we are exercising a stewardship of our possessions and gifts is all-important.

The revolutionary difference that would be made if each of us steadily exercised that stewardship on a deliberately thought-out basis of sacrifice came home dramatically in conversation with a missionary society secretary. He said that in 1939 his society was being forced to make a surgical cut of work in the foreign field affecting widespread urgently needed service, solely because in a large number of local churches there had been a steady small drop in giving over a number of years. Each of the people who in those churches gave in one year a quarter or fifty cents less than the year before probably did not even know that they had made that drop. But in the aggregate their failure to sustain and even to increase their giving now has this heartbreaking and indeed catastrophic result.

This matter of small individual contributions may seem a pedestrian and undramatic approach to such titanic prob-

lems as we have seen revealed; but looked at realistically, do we not discover a thrilling sense of the vital importance of our own small contribution? We stoop under a sense of futility and frustration because we feel helpless. Yet the real truth is that in the sustained offerings of us all, exercised under a sacrificial stewardship, lies the driving force behind the fulfillment of God's purpose by the world Christian community. Indeed, the strength by which the church, as Christ's continuing body, can in the long run put to rout the powers of darkness and wring triumph out of tragedy may be fed from this sacrificial source.

As Professor Georgia E. Harkness, who attended the Madras meeting as one of the delegates from North America, says:

*I listen to the agony of God—
But know full well
That not until I share their bitter cry—
Earth's pain and hell—
Can God within my spirit dwell
To bring his kingdom nigh.¹*

The deepest springs of all our service rise in those high places where our agonized thought on the suffering of the world finds expression in prayer that identifies us at once with the need of man and with the loving purpose of God.

These fundamental services of stewardship in giving and in prayer can be exercised by every one of us regard-

¹ From *Trinity Life*, Boston.

less of our place in the world or of any special gift; and they are the foundation of everything. Some, however, have gifts of personal aptitude or of vocational opportunity. These we are called on to exercise as a part of our stewardship of our talents. The teacher who patiently and inventively experiments in leading his pupils to see the world in the light of God's purpose will be startled to find what opportunities emerge in handling even the most apparently intractable subjects. We all of us have a place, however small, in the economic and political life of our country; our grasp of the Christian aspect of issues like colonies, armaments, access to raw materials, and the conditions of labor of all of whatever race who either produce raw materials or manufacture them into articles of trade, in the long run helps to frame the policy of our country and of the world. There is today no excuse for our ignorance of such issues, for up-to-date, authoritative, inexpensive literature is readily accessible.¹

Our thought and action, as all psychologists show us, shape themselves around a dominant interest; and if our dominant interest is the rule of God in the whole life of man, we shall be surprised at the success that will attend our desire to find ways of world service within the frontiers of our own vocation.

The possibilities that lie in the use of leisure will appear miraculous to those who have never disciplined themselves

¹ See Reading List, pp. 179-86.

to the happy exploration of some path of either immediate practical service or a research which can illuminate and lead to it. In addition to the better-known avenues of service, such as helping the pastor with the work of the local church, the Christian teaching of children, keeping always before a congregation their obligation to other lands and fostering their interest through speech, periodicals, and books, those with special gifts may discover that God can use them all to further his purpose. The art student at home who can, for instance, through books like some listed in the bibliography (p. 184) introduce art-lovers to the painting, sculpture, and architecture of Africa and the East, may thus not only enthrall and illuminate their minds but will win their support to an enterprise the significance of which they would not otherwise have grasped.

If this applies in the life of the older churches, it also has a real bearing on the service abroad of Christians who are not doing specifically missionary work. The men and women in commerce, education, government service, the army and navy, and any other profession, or simply in home life, may, if they are eager for contacts with the Christian community of their adopted land, discover how warmly their gifts are welcomed and how largely they can strengthen the hands of the church.

Through speech and song and drama they may help with individual and group evangelism. The architect abroad or the man and woman whose musical training

enables them to collect native airs and adapt them to Christian use may employ these gifts in sympathetic cooperation with the younger church. The person with dramatic ability, and those with a gift for simple human relationships, can find as much scope for their exercise as the strongest sense of vocation may demand.

We see, then, that the chain of sequence is unbroken from the worker in the outposts that confront the non-Christian world to the rank and file of the membership of the local church. When we see a Christian leader in Asia or Africa heartbroken because he is forced to refuse a group of peasants who come asking for Christian teaching, the responsibility for the failure to grasp the opportunity runs right back to the members of local churches in the West who lacked the vision to see that if their missionary contribution sagged, a thrilling opportunity of transforming lives was lost. As we have seen, to make Christian giving a disciplined vocation would in itself go far to push forward the frontiers of the kingdom.

THE ULTIMATE TRIUMPH

If, as Dr. Jung says, the world crisis is ultimately a crisis in the soul of man, there can be no neutrality in the war with the powers of darkness. To plead indifference to the world mission of Christianity is to play into the hands of the enemy—those demonic forces in the soul of man that in the West, as well as the East, will hound him to disaster

unless the Body of Christ, which is his church, can, with him as its head, take up the cup of sacrifice and drink it.

As at Madras, sitting among fellow members of the universal church, I watched at the communion service the African, Chinese, Japanese, Indian, American, and British bishops take to each other and bring to us the cup which we put to our lips, I saw behind each of those men of varying races their tormented nations facing a future loaded with portents of tragedy. Yet I saw, too, the Christian church in each of those areas of life the heir of long centuries in which the Beloved Community was perpetually menaced by the forces of evil, yet always, when faithful to God's divine leading, emerging from the storm with the gift of eternal life in its hands. I was conscious, in the wonderful fellowship of this church of all mankind, of the inexhaustible and untapped resources that God is ready to release through the Christian world community. As I sat there in Madras, I was carried back in spirit to the upper room in Jerusalem, where Christ took the cup for himself and said to his followers, "Drink ye all of this." And then I saw him there with us in Madras, offering the cup and saying once again, "Drink ye all of this."

By so doing, God's purpose for the world can be achieved. As Christ, drinking the cup that his father placed in his hand, broke the power of tragedy and rose in triumphant new life, so the church, drinking his cup and going, it may be, through Gethsemane to the cross, may

break the power of tragedy in this hour of world judgment and open the door of new life for mankind. Even if the church should be called to go to complete martyrdom we should know that that tragedy is but a stepping-stone to ultimate triumph. We have assurance that in ways beyond our immediate apprehension God himself will assert his own triumph of love and justice in the life of his people.

The stage of the drama is stupendous—it is nothing less than the encounter of the purpose of God with the powers of darkness in the world of mankind. Yet, in the issue of that encounter, by the grace of God every last man among us has his part to play. The picture comes to my mind of a service in a jungle church in Burma that in that tiny setting opens up the horizons of eternal life. The Bishop of Rangoon describes it thus in *Jungle Friends*:

The form of service is nothing more original than shortened evensong, with particular application of the promise that there shall be "light at evening time."

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

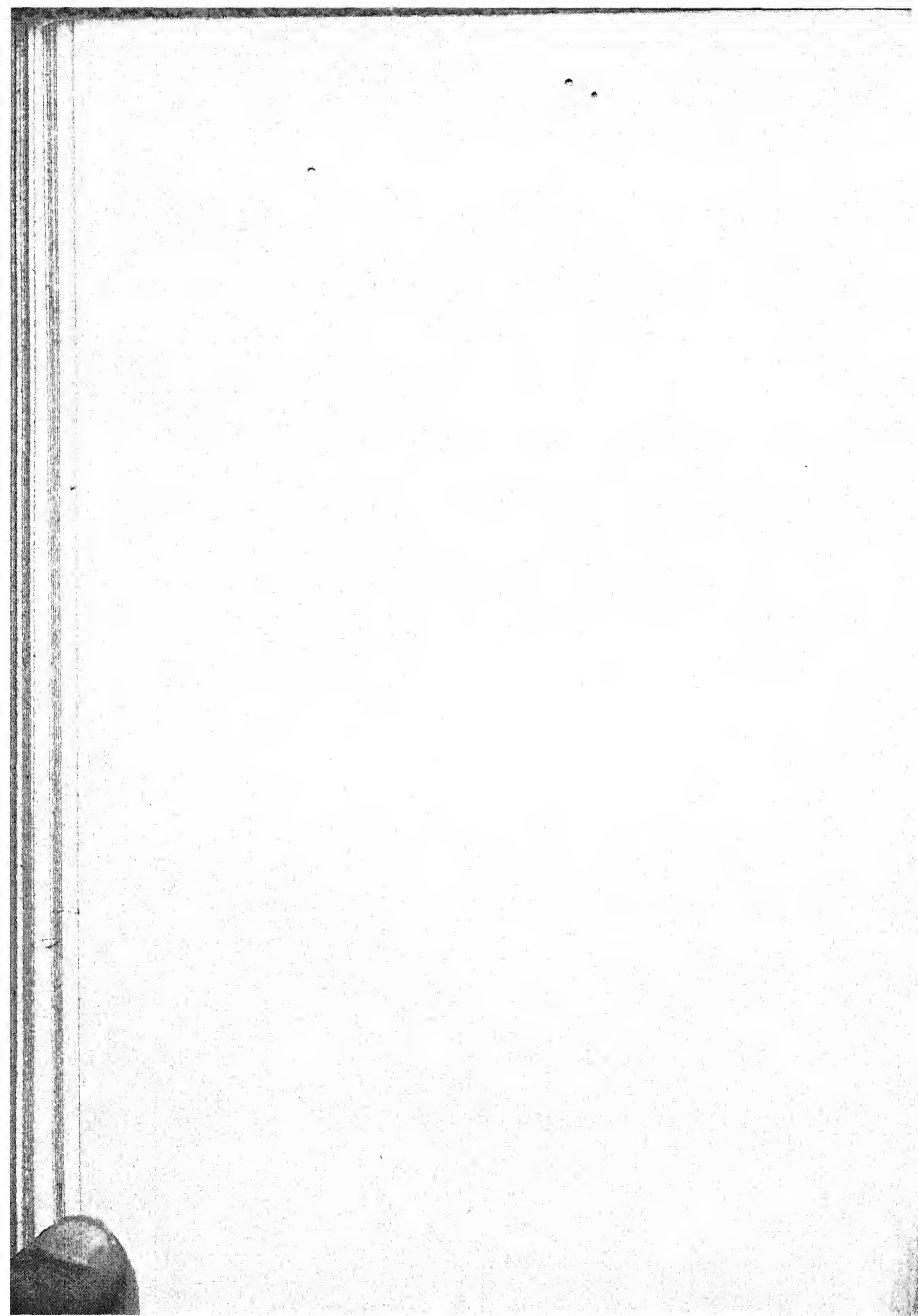
Having delivered this pronouncement, after the reading of the lesson, the minister enters the sanctuary. Holding an unlighted candle in his hand he lights his candle with fire from off the altar. He then proceeds to the chancel steps and lights the candles of two elders of the church who are standing there. These two elders in their turn pass down the aisle to the west end, lighting as they go the candle of the person at the nearest end of each row. So the light is spread from one to another, each one as he receives the light passing it on to his neighbor,

till the whole congregation soon find themselves in a blaze of light. It is a great experience, that transformation from darkness into light, the light coming out from the East and shining even unto the West.

What can we do now but take up the song of Simeon? "Mine eyes have seen thy salvation . . . a light to lighten the Gentiles." A little later we break out again:

*And where the gospel day
Sheds not its glorious ray
Let there be light!*

There is light and assurance for us even in the darkest hour because Christ says today, as he said before Gethsemane, "Be of good cheer, I have overcome the world."



READING LIST

It is impossible, of course, to give in such a brief study as this anything that even approaches an exhaustive bibliography; but the following books illuminate many aspects of the subjects dealt with in the foregoing pages. The views of the authors represented here are not necessarily in harmony with those of the author of this book.

Leaders of study groups using this book will find a helpful guide in the pamphlet entitled "A Course for Adult Groups on the Theme 'Christ and the World Community,'" by T. H. P. Sailer, published by the Friendship Press, New York, and available through denominational literature headquarters. Price twenty-five cents.

GENERAL

(Including Background for Chapters One and Two)

The World Mission of the Church. Findings and recommendations of the International Missionary Council, Madras, India, December, 1938. New York, International Missionary Council, 1939. 50 cents. This volume of findings with its interpretive introduction is indispensable for all who wish to study the mind of the church on the great issues that most concern its life today.

Complete Reports of the Madras Meeting of the International Missionary Council. A set of seven volumes. New York, International Missionary Council, publication date September 1st, 1939. Price per set \$7.50, plus postage. These are more than reports of what took place in Madras; they carry forward the discussions begun there and together constitute a

notable record of international thinking on the part of Christians of many races and languages.

I. *The Authority of the Church's Faith*. Chapters on "The Faith by Which the Church Lives" together with a series of papers dealing with the questions raised in Dr. Hendrik Kraemer's book, *The Christian Message in a Non-Christian World*.

II. *The Growing Churches*. Includes descriptive statements of living churches in different parts of the world, by their representatives.

III. *The Church's Witness*. Reports on the unfinished task, the place of the church in evangelism, the church's witness in relation to non-Christian faiths and on missionary policies and methods.

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A Note on Current Sources of Information

The problem of keeping up to date a unified world outlook on the Christian mission, such as this book tries to present, and having a constant supply of contemporary facts to pass on to others, can be solved by sustained contact with a few authoritative sources. Among these are the following:

1. The monthly periodical published by the missionary organization of one's own church, and, where possible, those of other denominations. In some cases there are separate monthly magazines for young people.
2. The popular annual report of the denominational missionary organization together with occasional books, bulletins, and special pamphlets that are furnished either free on request or for a small charge.
3. The graded books for all ages and various types of education, published cooperatively by the mission boards of many denominations through the Missionary Education Movement of the United States and Canada (Friendship Press). Descriptive

lists of these publications may be secured through denominational headquarters or from the Movement at 150 Fifth Avenue, New York.

4. *The International Review of Missions*, published quarterly by the International Missionary Council, \$2.50 a year. American office, 156 Fifth Avenue, New York. This is the chief authoritative continuous survey of mission problems, containing articles by experts of many nations, and discussion on a world scale of fresh initiatives in thought and action. In each issue are important reviews of contemporary literature dealing with the world mission of Christianity, as well as a comprehensive bibliography.

5. *The Missionary Review of the World*. 156 Fifth Avenue, New York. \$2.50 a year. An illustrated monthly magazine of undenominational character presenting special articles, news reports, suggestions of methods for extending missionary interest, and book reviews. Its field includes Christian mission work in America as well as in foreign lands.

6. The Agricultural Missions Foundation (John H. Reisner, secretary, 156 Fifth Avenue, New York) publishes a valuable bulletin on developments in rural reconstruction over the world. Membership, including the bulletin, \$1.00 per year.

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